

# The Catholic Educational Review

JUNE, 1929

## THE COLLEGE PREPARATORY COURSE IN CATHOLIC SCHOOLS \*

A broad topic such as this may only be treated in the time at our disposal in a general way and with reference to only one or two of the major problems of the Catholic schools. In discussing the college preparatory course from the Catholic viewpoint, we must be mindful of certain facts connected with our schools. Catholic colleges receive pupils from all kinds of high schools and preparatory schools. The men's colleges in 1925-1926 received 57.7 per cent of their students from Catholic high schools; the women's colleges received 64.3 per cent from Catholic high schools; the average for the men's and women's colleges was then 59.8 per cent of students from Catholic high schools and 40.2 per cent from public high schools.<sup>1</sup> In a number of instances, and some of them our largest Catholic colleges, the majority of the freshmen came from public high schools. This means obviously that the college entrance requirements for our Catholic institutions must conform to those prevailing in the general field.

Catholic institutions preparing for college entrance are the college preparatory schools, academies and high schools. They represent a total of 2,242 institutions, and it may be noted that 1,373 are for boys, which incidentally is 56 per cent of the private secondary schools for boys in the United States. In a section like New England the Catholic preparatory schools strictly so-called are rather few in number. The institutions doing most of the preparatory work here are the academies and the high schools; these have, as a rule, the college preparatory as only one of a

\* Address at Conference of Secondary Schools held at Albertus Magnus College, New Haven, Conn., April 1, 1929.

<sup>1</sup> *Directory of Catholic Colleges and Schools* (1928), 256.

number of courses offered. Their pupils prepare for college entrance like the other Catholic high schools of the country, 33.4 per cent of whose graduates in 1926 entered college, 19.4 per cent went to other institutions, and 47.2 per cent entered various occupations. In view of the situation which these figures depict, with the college preparatory course as only one of a number of courses offered, the average preparatory institution shares the common problems offered by the college preparatory course in the usual four-year high school.

In many respects the articulation of the preparatory with the college course has been facilitated in recent years. Standardizing influences of many kinds and degrees have fixed certain principles rather definitely and the lower and higher schools have been affected accordingly. The admission standards might be cited as an example. "A college," according to the standards of the American Council on Education, "should demand for admission the satisfactory completion of a four-year course in a secondary school approved by a recognized accrediting agency or the equivalent of such a course. The major portion of the secondary school course accepted for admission should be definitely correlated with the curriculum to which the student is admitted."<sup>2</sup> On or about this principle the quantitative and, to some extent, the qualitative requirements for admission have been arranged, and although there is still some variety and difference noticeable in the interpretation of such a principle, definite standards have been reached affecting the entrance requirements as to number and as to kind. In the Catholic body, such agencies as the Catholic University of America and the National Catholic Educational Association have gone on record as favoring or accepting these common standards. There still remains, however, ample evidence of dissatisfaction and discontent in college circles with the present condition of entering students. No doubt, too, the high school has its own opinion in the matter and may well say: "We have given our students the prescribed work. If they are not adequately prepared for college, what would you have us do in order to prepare them?"

Viewing the situation objectively and holding no brief for either side in question, the college on the one hand, or the high

<sup>2</sup> Standards for Accrediting Colleges, Junior Colleges and Teacher Training Institutions, page 4.

school on the other, it is our impression that the present unsatisfactory relations of high school and college are due to causes of a more fundamental nature than those usually discussed. The college, it seems to me, has very broadly interpreted what it would demand for admission and the standard requirements in this respect are as flexible as possible; the high school has given the units required and shown every evidence of a willingness to cover the field outlined by the college requirements. Yet, behold the results as depicted by the freshman year problem, which is by no means merely an attempt at the orientation of the new college student. If the selection of the studies and occupations of that year be not an indictment of the high school preparation or failure in preparation, then it is nothing else, and the discussion of it all reminds one of the wailing of the old English headmaster of over three centuries ago when speaking of the recruits to his school, "Whose imperfection at this day doth marvelously trouble both masters and scholars, so that we can hardly do any good, nay, scantily tell how to place the too, too raw boys in any certain form, with hope to go forward orderly, the groundwork of their entry being so rotten underneath."<sup>3</sup>

Our own handling of the problem at the University may be mentioned, and it is only one of many that could be cited. We have come to require that all freshmen after taking the psychological tests in freshmen week must submit to substantially the same program of studies, and, before beginning the real work of the year, must be put through an intensive course in the art of study, involving the use of books and the library, and with the intention of enabling them to find themselves and get at some method of personal study and work. The compulsory English course for all freshmen, rhetoric, emphasizes prose composition and is intended to give that practical use of English which entering students do not sufficiently possess. Such plans as these are rather certainly a condemnation of or a very serious reflection on the preparatory course.

The current criticism of the college preparatory school whose avowed purpose is to prepare for college entrance may be cited as another evidence of the dissatisfaction in college circles; yet these schools are preparing students to enter college in accord-

<sup>3</sup> Mulcaster, Richard: *Positions*, 223.

ance with a preparatory program dictated by the colleges themselves. In a recent study by Robert Danforth Cole, "Private Secondary Education for Boys in the United States," it is shown that the preparatory schools send a larger percentage of their graduates to college than any other schools. Dr. Cole says, "Of the private schools reporting to U. S. Bureau of Education in 1924, 54.3 per cent of the boys graduating in 1923 continued their education in college in 1924. The percentage of public school boys was 37.2. The private schools were of all types including Catholic Schools."<sup>4</sup> The same author maintains that from the Catholic schools 47.1 per cent of the graduates entered college.

The Twenty-Fifth Annual Report of the College Entrance Examination Board (1925) summarizes results of the examinations of the five preceding years in all subjects as follows: "The tables seem to tell us that the pupils of the private schools are, on the whole, better prepared than the pupils of the public schools and that in general preparation is more efficient in New England than in the Middle States or the West." Dr. Cole adds to this remark that, "Another measure of the scholastic achievement of private school pupils is their success in passing standardized tests," which he substantiates by example.<sup>5</sup> He concludes that the private schools do achieve their objective of college preparation, at least in the case of those students who remain in the school to graduate. When the college records of these pupils are examined, however, it does not appear that the graduates of the private schools surpass those of the public schools. At Yale, in 1922-1923, the boys with high school or mixed high school and private school preparation secured a higher percentage of honors than did those with private school preparation, or those of other groups; their general average was higher and fewer of them left for low standing. At Harvard, in 1922-1923, private school boys won forty-one of the one hundred and twenty-three honors and public school boys won just double that number. Dr. Cole also cites a study made at a large eastern college and furnished confidentially to the headmasters of private schools which shows that in the achievement tests applied the high school pupils had

<sup>4</sup> Cole, Robert Danforth: *Private Secondary Education for Boys in the United States*, 207.

<sup>5</sup> *Op. cit.*, 210.



97 per cent as compared to 77 per cent in the private school group.

Assuming, then, from the freshman year problem and all of the current criticism that there is good ground for the discontent in the colleges with the quality of preparation which the incoming students display, we are prepared for more exacting demands on the part of the colleges in the very near future. The mere passing of the entrance examinations or the presenting of the required credits will certainly not suffice. Of course, it does not suffice in many quarters at present. The Director of Admissions at Princeton, Dean Heermance, is quoted as saying: "There is an erroneous idea current that by the mere passing of the College Board Examination a candidate may gain admission to Princeton. As a matter of fact, frequently boys who pass all their examinations are not admitted, and many who fail slightly are received. A distinguished school record and good Scholastic Aptitude Test will offset a failure in examinations."<sup>6</sup> Entrance there is based on four factors: the school certificate, the college entrance board examinations, a scholastic aptitude test, and testimonials of character and promise of the student. In eight of the fourteen institutions covered in his study of Personnel Procedure, Dr. Hopkins found "that it is no longer possible to gain admission on the basis of the high school scholastic record alone."<sup>7</sup>

Bearing in mind the fact stated in the early part of this paper that the Catholic schools doing most of the college preparatory work in this section are the academies and high schools in which the college preparatory is only one of the courses offered, I believe that the first problem of our schools, after having adopted a duly recognized and standard preparatory course, is that of method. In such schools, on account of the number and variety of courses, there is apt to be confusion of aims and purposes. Now the college preparatory course demands one thing above all else, and that is its own objective or aim. It may be stated as definiteness of aim when using the approved curriculum or any other means in preparing for college entrance.

There is little question as to the content of the curriculum de-

<sup>6</sup> Cole: *Op. cit.*, 209.

<sup>7</sup> Hopkins, L. B.: *Personnel Procedure in Education*, 10. *The Educational Record*, Oct., 1926.

manded for a standard course, and on which examinations and tests are based, but the educative effect which the particular study aims to achieve may be and is often left open to serious question. Certainly, the mere preparation for examinations, even when it is not cramming, can hardly mean anything in the direction of an educational aim. So I would say that for each preparatory course and each subject in the course the aim or the objective should be clear. It should be and must be something more than to meet the college demand for it. Why do the colleges demand it? And what do they expect it to do for the student who takes it? What is its educative value in a vocational, a practical, or a cultural sense? The aim or the objective, I repeat, should be clear and definite, first of all to the teacher, and then to the pupil. Without going into detail we may assert that the Latin teacher who is unaware of the general and specific aims which his subject has and the particular objective of each stage of the course will not get far in real results, however fine his own knowledge of Latin and his zeal may be.

The second major problem, it seems to me, is that of student direction and guidance which we are calling today the student personnel problem, a modern term for an old idea, but which is very suggestive and promising. Dr. L. B. Hopkins in his "Personnel Procedure in Education" defines it as follows: "The concept I have had before me has been that it means work having to do specifically with the individual. In education, one might question how this differs from the concept of education itself. I do not assume that it does differ. . . . One of the functions, therefore, of personnel administration in education is to bring to bear upon any educational problem the point of view which concerns itself primarily with the individual. Thus, in this particular as in all others, personnel work should remain consistent with the theory and purpose of education by tending constantly to emphasize the problem that underlies all other problems of education; namely, how the institution may best serve the individual."\*

The new term has its own suggestiveness and is doing more for individual attention than has ever been done since class teaching became operative in secondary schools. It promises to do much for the future and bids fair to be one of the best means

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\* Page 5.

in the remote and proximate preparation of the student for college. As I view it, perhaps in a more restricted sense than Dr. Hopkins, it involves all that we understand by personal direction, assistance and guidance. It pertains to study as a means to the cultivation of the art of study and a taste for things of the mind; it endeavors to learn the interests of the individual, to ascertain his difficulties, and to direct him in his efforts to solve them; it keeps a record of his progress or failures and, with all this, endeavors to guide and advise him. Needless to say, this service as it is now being organized is far superior to the haphazard opportunities for counsel which the high school student has only too often had. Today students need not only to be advised to go to college but often not to go. We realize only too well that a number enter college who are unable to profit by its advantages while many fail to enter who give every promise of success in higher study. Dean Johnston, of the University of Minnesota, in an article entitled, "Predicting College Success for the High School Senior," says of the students entering his University: "The seniors who go to the University are only to a slight degree selected from the higher levels of scholarship. More often boys go from the lower levels than from the higher."<sup>9</sup> He also says, "Only one-half of the entrants ever graduate from any college of the University. . . . Whereas large numbers of students in the upper levels of high school scholarship who would probably do very well in college are staying away from any college, other large numbers who have already shown lack of aptitude for a career of study are coming to college and failing. While much is still to be learned by further study and by experiments in training students in proper methods of study, it is entirely clear that we have here a very serious failure in advice and guidance. The results of this as shown in the failure, disappointment and discouragement of hundreds of students every year are appalling."<sup>10</sup>

Dean Johnston's predictions based on high school standing and psychological tests and ratings were, on the whole, accurate for the later careers of students in the University. The article may be commended to all who are interested in the current ef-

<sup>9</sup> Johnston, J. B.: *Predicting College Success for the High School Senior. Educational Record*, January, 1928.

<sup>10</sup> *Ibid.*

forts to solve some of the important phases of the personnel problem especially affecting college entrance.

Our Catholic schools have their own share of these difficulties especially in the organization of personnel procedure. We have had personal direction, it is true, but without organization or system. In this, however, our schools have not been exceptional. The procedure is just as new to other institutions, as an organized matter, as to our own, and I have no doubt that when better plans are devised for this, as for the other phases of secondary education, Catholic institutions will welcome and use them. They will be eager not only for the suggestions which personnel procedure may offer for the betterment of instruction but also for all it may bring for the improvement of ethical and moral training. The Catholic school is commissioned not only to instruct but to train its students to a high sense of responsibility in the civic and moral order. Its only justification as a separate school is that it is concerned about the individual in his whole being, body and soul, in his present and future welfare, and it cannot fail to take advantage of any constructive measures found to be effective in determining fitness for higher studies or special careers in life.

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## THE OXFORD SYSTEM

The distinguishing characteristic of Oxford, as compared with American and Continental universities, lies in its combination of the community life of the college with the teaching and degree-conferring functions of the university. The Oxford colleges are related to the University much in the same manner that our states are related to the Federal Government. A student becomes a member of Oxford University through his membership in a college. Each college at Oxford—and there are some twenty-five with memberships varying from fifty to five hundred—has its own staff of tutors and fellows, popularly called "Dons," but its members are entitled to attend all lectures given at the University. There is also a noncollegiate body of students, which practically forms a separate college, but, having no residential building of its own, its members reside in approved private quarters in the town. Each college looks after its own discipline, but the university officials are supreme in all matters pertaining to the general welfare. The proctors, in particular, who parade about the streets followed by two husky assistants, known in undergraduate parlance as "bull-dogs," are always objects of special interest to the "freshers."

If Harvard can boast of its "Gold Coast," Oxford can point to the luxurious quarters of many of its colleges, the chief difference being that luxurious living at Oxford manifests itself in a far less ostentatious manner than in the American university. The Oxford student fills his "digs" with books, pictures, artistic trappings, and all the appurtenances for dispensing hospitality on a grand scale. But there he stops. He is absolutely unconcerned about his dress, and goes about "exquisitely untidy," in the most unconventional clothes. His coat and trousers never match, and his trousers are the baggiest of "bags," for they are never pressed. The official dress of the Oxford student as prescribed by the university statutes is cap and gown. The latter he drapes negligently from one shoulder or ties around his neck, and, as a special mark of his independence, he dispenses almost entirely with the mortar-board.

The Englishman values Oxford for features which belong to the small college even more than for features which are proper to the big university. He invariably calls attention to the edu-

cational advantages arising from a system which demands that the students reside in halls under the close personal supervision of the teachers. At Oxford the undergraduates live in small colleges, and as a result there is much more social and intellectual intercourse among the members of a particular college than could possibly be the case at an American university, where the students "take courses" and may reside where they please. At Oxford the tutors have their offices, and in many cases their living quarters, in the colleges, and here again there is a much closer contact between teacher and student than at the American university, where the student seldom meets his professor outside the classroom. The Englishman contends that the student democracy of an Oxford college is a many-sided preparation for the world, and hence provides the best training for citizenship and for public service. In the eyes of the British educational experts the close social and intellectual companionship of students, in frank and friendly relation with their teachers, constitutes the most favorable condition for the acquisition of knowledge as well as the best preparation for life.

Oxford, therefore, stresses the social side of life, and the undergraduate devotes a considerable portion of term-time to tea, luncheon, and bridge parties, to debating and literary circles, to conversation, and to informal discussion of every topic under the sun. He goes in for all the activities of polite social and intellectual converse, and the result is an ease and a poise which are the hall-marks of the English gentleman. The argument in favor of the educational value of the social training which is so characteristic of Oxford has never been stated with greater cogency than by Cardinal Newman. A chapter in his *Idea of a University* contains the following eloquent passage:

I protest to you, gentlemen, that if I had to choose between a so-called university, which dispensed with residence and tutorial superintendence, and gave its degrees to any person who passed an examination in a wide range of subjects, and a university which had no professors or examinations at all, but merely brought a number of young men together for three or four years, and then sent them away as the University of Oxford is said to have done some sixty years since; if I were asked which of these two methods was the better discipline of the intellect—which of the two courses was the more successful in training, moulding, enlarging the mind, which sent out men the more



fitted for their secular duties, which produced better public men, men of the world, men whose names would descend to posterity, I have no hesitation in giving the preference to that university which did nothing, over that which exacted of its members an acquaintance with every science under the sun. . . . When a multitude of young men, keen, open-hearted, sympathetic, and observant, as young men are, come together and freely mix with each other, they are sure to learn one from another, even if there be no one to teach them; the conversation of all is a series of lectures to each, and they gain for themselves new ideas and views, fresh matter of thought and distinct principles for judging and acting, day by day.

Of course, much of the social life at Oxford yields only a brilliant surface polish, and it does not supply that amount of information which is stored up by a student in an American university, who gives over all his time to the hard grind of compulsory lecture courses. Conversation and discussion, if they are to be a discipline to the mind, must reach high intellectual levels; and there is always the risk, where the maintenance of these levels is left almost entirely to the student body, that "high thinking" will be honored more in the breach than in the observance. But, at its best, the social training at Oxford is one of its most attractive features, and it may be said of the undergraduates as a whole, at least to an extent unknown and unpracticed in the American university, that "the conversation of all is a series of lectures to each."

Another feature of the Oxford system which does not fail to impress the American observer is the almost universal participation in athletics. The average student rises about seven-thirty, attends lectures between ten and one, and devotes practically the whole afternoon to some form of sport. There are no gymnasiums at Oxford, and athletics means outdoor games. The English climate permits exercise in the open at all seasons, and sports like rowing, tennis, golf, and the like go on merrily the year round. By two o'clock all Oxford is out of doors, and everybody engages in some form of sport. The Englishman does not take his exercise by proxy, and there are very few spectators on the sidelines. It must be confessed, however, that athletic pastimes at Oxford, while they do permit the participation of the many, are quite tame in comparison with the highly organized games of the American university. Any first-class American football eleven would find it child's play to carry the ball

to a touchdown through the united fronts of all the "Rugger" and "Footer" teams in England, and an average baseball game in America is a soul-stirring, blood-curdling affair by the side of an English cricket match, which lasts all day, with time taken out for lunch and tea.

But it must not be imagined that sports and social activities take up the whole attention of the Oxford undergraduate. A serious-minded Oxford student works hard, but he does most of his work during the vacations. The school year at Oxford is divided into three terms, each lasting about two months; and it is quite obvious that, if an Oxford student depended solely on work accomplished during term-time, he would not travel far along the road of learning. The school year is largely a period of preparation for the real work which is done during the vacations, particularly during the long summer vacation of four months. In term-time the student has weekly consultations with his tutor, attends a certain number of lecture courses, prepares his reading lists, and plans his campaign.

The tutorial system, which is the distinguishing feature of Oxford from the teaching standpoint, enables the University to give each student individual attention and to exercise a wise supervision over his work. Oxford is thus, in the words of Cardinal Newman, "an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill." The tutor, with whom the student meets about twice a week, far from feeding his protégé with a spoon, simply cranks the machine. The tutor makes suggestions, corrects written work, and fixes the topic. The student, however, is free to make up his own reading list, to plan his work, and to develop his topic from the point of view that appeals to him. The great merit of the tutorial system at Oxford is that it tends to develop initiative in the student, who does not listen to lectures but studies a subject. Since the greater part of his reading must of necessity be done during the vacation, when he is no longer under the supervision of his tutor, his work is largely his own.

The work at Oxford falls into two clear-cut divisions, that of the Pass School, embracing a variety of subjects, and that of the Honours Schools, nine in number, the chief of which is the classics, known as *Litterae Humaniores* or "Greats." The Pass School is a sort of line of least resistance devised for students who wish to work for the B.A. and yet who feel that their education should not stand too much in the way of their social and athletic activi-

ties. If the student passes his examinations he is given his degree, but there is no particular distinction attached to the ceremony. Honors men, on the other hand, go through a stiff four-year course, and the successful examinees are graded alphabetically in four classes, a "first" in *Litterae Humaniores* carrying off the prize of prizes.

Life in England does not go at the headlong gallop as it does in mile-a-minute America; the Englishman is conservative by nature and moves with slow and measured pace. The story which is told to explain the method of producing the beautiful English lawns throws interesting light on the national character. An American tourist asked an English gardener for the secret of his wonderful lawn and was given the following recipe: "First of all, you prepare your ground; next, you plant your seed; and then you cut your grass for three hundred years." The Englishman takes his time about everything, and his institutions as well as his lawns are rooted in the past. He is slow to adopt new and novel methods, and it requires a cataclysm like the late war to shock him into any sudden or violent change. Oxford University has always had the name of being ultra-conservative, but since her impact with the World War she is fast losing her die-hard reputation and no longer deserves the appellation bestowed upon her by Matthew Arnold, "the home of lost causes."

Perhaps the most far-reaching post-war change at Oxford is the admission of women to the full rights of membership, a radical change indeed for this most masculine of universities, with all its monastic traditions. Formerly women who studied at Oxford had to pay fees for lectures, and, having passed their examinations which should have entitled them to degrees, were forced to leave empty-handed. Now they are given the freedom of the lectures and are granted the degrees which they earn. The harmless "undergraduates" are in full possession, wearing the official black gown and a quaint black cap on the order of a medieval biretta. They attend strictly to business, and their zeal in treading the steep and thorny path to knowledge is highly commendable. As a twentieth-century undergraduate Chaucer had phrased it:

Eke soleresses comen on the run  
Er that the don his worddës hath begun.  
(The laggards sitten must agayn the walle),  
They quickly fillen all the centre halle;

Attencioun close they pay em, Goddës be,  
For dons it is a joyë for to see.  
Hir eyen wys as any owl they blynke,  
And maken pagës blake as cole with inke.

Certainly, co-education at Oxford has none of the objectionable features which are usually associated with it in America. At Oxford, "equal rights means parallel rights," and each group of students is self-contained. There is an utter absence of sentimentality, and neither group makes any attempt either in dress or in manner to attract the attention of the other.

Nothing, however, shows better the conservative nature of Oxford even in its most liberal moods than the tenacity with which the men cling to traditions which, it must be confessed, seem a bit antiquated now that their sisters enjoy full university rights. The Oxford Union, for instance, voted down the motion to allow the women undergraduates to participate in its debates, one of the speakers arguing that the tone of the society would not be improved "by adding to a lot of ignorant men a lot of ignorant women." The case of the O. U. D. S., the university dramatic club, is another illustration to the point. It is a time-honored tradition at Oxford to import professional actresses from London to take the female rôles in the various student productions. No attempt is made to discover histrionic talent among the six hundred girls in attendance, the men preferring to carry on in the old way, with an unbalanced cast of immature amateurs and finished professionals.

Another post-war change which is making itself felt at Oxford is the abolition of compulsory Greek. Greek is no longer the *bête noire* of the entrance examinations, and students who are not following the classical course may choose a modern language. As a result there is a new emphasis on modern subjects, and the curriculum has undergone an expansion. The schools of history, science, law, and modern languages and literature have taken on a new importance. It would be a mistake, however, to assume that Oxford's glory, *Litterae Humaniores*, has fallen into utter neglect. The Greek "die-hards" at Oxford are strong in numbers and prestige, and the name of Sir Gilbert Murray is still one to conjure with. The classical course remains at the height of its popularity, and the intellectual value of its training has so impressed Englishmen that it is doubtful whether the Greek and Roman authors will ever be dislodged from the high and honored

positions which they have held for centuries in the Oxford curriculum.

Perhaps the most important innovation at Oxford, at least as far as Americans are concerned, was the institution of the Phil.D. degree, which corresponds to the Ph.D. Oxford has now entered a field which before the war was monopolized by the German universities, and is making a serious bid for the patronage of American students. The most commendable feature about the new degree is the high standard of its preliminary requirements. Before a student is accepted as a candidate for this degree he must give evidence of his ability for independent research, and this means that he must have a fair amount of post-graduate work to his credit before he comes to Oxford. Capacity for post-graduate work plays a more important part in the preliminary requirements at Oxford than it does in America because the Oxford system, once the candidate has been accepted, throws him on his own resources and forces him to work out his own salvation. At Oxford the lecture courses are of very little service to a man engaged in post-graduate work, and the student is lucky if he meets his supervisor more than once during the term. He must do most of his reading in the Bodleian Library, and, although he has over a million bound volumes at his disposal as long as he is actually in the building, he is not allowed to take any of them to his room. Conservative Oxford obliges its modern doctor to travel along a path almost as difficult as that of the medieval scholar, who did most of his reading from books chained to the library shelves. The old medieval chains are shown in the glass cases of the Bodleian, but their removal from the shelves has made little difference, for in effect the books of the famous Bodleian are still chained.

The striking changes at Oxford since the war are bringing new and difficult problems. The University is going through a period of transition and crisis, and the many grave experiments which are now in process of solution cannot but awaken keen interest in the world of education at large. Oxford University has faced and surmounted even greater crises in the past, and there is every reason to believe that her difficulties of the present are but signs of life and growth, of renewed strength and of greater usefulness to come.

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## SOME PROBLEMS OF THE SCHOOL CHILD

### II. THE CHILD AND THE JOB

Education is often defined as preparation for life. An essential element in life is earning a living. Under modern conditions not only boys but girls also are going into employment in large numbers. For United States Census statistics show that among all women between sixteen and twenty-four more than one-third are gainfully occupied (18). The school, therefore, cannot be said to be doing its full duty to the child unless it takes into consideration the fact that the child will, in all probability, have to assume the task of earning a living after graduation.

The relation between the employer and the school may be helpful or antagonistic. It will be helpful where the employer and the educator cooperate to the end that the child shall enjoy the fullest educational advantages and that the transition from school to employment shall be intelligently planned. On the other hand, the relation may be antagonistic where selfish employers are allowed to cut the child's education short and employ him in occupations which offer little hope for advancement and development.

The community's interest in the child's occupation must, therefore, be both negative and positive. In other words, it must prevent the injurious exploitation of the child and it must help positively to adjust the child to the job. From these facts have arisen the child-labor movement and the vocational guidance and placement movement. The former is preventive, the latter constructive. Both are essential elements wherever the community desires to do its full duty to the child entering employment.

Child labor is the older of these two movements. Although most of our present state laws on this subject are the product of the last thirty years, socially minded persons have protested against the exploitation of the child almost since the beginning of the modern factory system. It must not be supposed, however, that, because this question has been discussed for a long time, it has therefore been satisfactorily solved. It is indeed true that the worst abuses have been remedied and that all states recognize to some degree the principle of regulation of child labor. There are, however, still a great many abuses which call for correction (12, 13).



In spite of the many laws which had been passed during the first two decades of the century, there were over a million children between ten and sixteen years old gainfully occupied at the time of the census in 1920 and over one-third of a million between ten and fourteen (13). These figures do not include children doing irregular work about the home farm nor children employed during the summer vacation. It will be seen, therefore, that we still have a child-labor problem of some magnitude.

When the state legislation is examined in more detail its defects become even more noticeable. For instance, although every state but two fixes a minimum age for employment, only seven states set the age as high as fifteen and nearly all states weaken the provisions of the act by allowing numerous exceptions. Eighteen states have no requirements calling for the completion of a certain school grade before entering employment. Fifteen states do not set a physical standard, and nine states permit children under sixteen to work nine or more hours a day.

All states have school-attendance laws which undoubtedly help to restrict the employment of children. At first glance these laws appear quite satisfactory, for forty-two states and the District of Columbia set the age for leaving school at sixteen or more. But this legislation is very much weakened by exceptions, so that the laws are really much less satisfactory than at first appears. A great many states have laws affecting the employment of children between sixteen and eighteen. In general these laws prohibit employment in dangerous or morally hazardous occupations or regulate hours of labor and night work (9). Such legislation certainly ought to be extended to every part of the Union.

The unsatisfactory state of child-labor legislation can be seen more clearly when certain particular problems are examined. There is, for instance, the question of employment of children on farms. The public has failed to be very much concerned with this problem in the past, and child-labor legislation has not, in general, taken cognizance of the farm child and his problems. There has been a general feeling to the effect that the child on the farm is occupied in a healthy, outdoor job which cannot but be beneficial to him, while the fact that many leaders in civic and business life passed their early years on farms has helped to surround the life of the farm child with a certain glamour.

This view is not supported by recent scientific studies. The

United States Children's Bureau and the National Child Labor Committee have been responsible for several studies of the status of the farm child in various sections of the country. The conditions which were reported have been often shockingly bad. Very young children were found working long hours. About one-half of the child workers in certain tobacco growing areas in the south were under ten years of age (3). A study of child labor in the cotton-growing areas of Texas revealed the startling fact that 42 per cent of the white children in the district under ten years of age had been employed in the fields, while an even larger percentage was found among the negroes (16). These are only samples of what was found in some degree in nearly all the studies. During the harvest season the hours of work are likely to be very long. Almost half of 967 child workers in the Willamette and Yakima valleys studied by the Children's Bureau worked ten hours or more a day (4). In the cotton-growing areas of Texas working days of twelve to fourteen hours were by no means uncommon (16). Loss of school time was reported in nearly all of these studies. In the study of the truck and small fruit farms of southern New Jersey two-thirds of the local workers had been absent for an average of twenty days, and the average absence of the migratory child workers was forty-three school days (17).

The children of seasonal workers present a special problem. In many farming districts throughout the country it is customary to employ migratory workers who lived in temporary barracks provided by the farmer during the harvest season. The employment of the children of these workers is particularly difficult to regulate, due to the fact that they remain for a comparatively short time in a given place. School laws are even more difficult to enforce than those regulating child labor. Besides, the buildings provided for the use of these workers were often shockingly unsanitary.

It may be seen from these rather startling facts that it is difficult to approve of all farm labor for children. Farm labor may be either good or bad. The particular case must be decided by itself. A moderate amount of farm work which does not interfere with school or needed recreation is undoubtedly a fine thing for the growing child, but no reasonable person will approve of the employment of young children for working days of ten or more

hours, particularly when this employment interferes very seriously with school attendance.

Another neglected problem is industrial home work for children. Here again popular feeling has been slow to assert itself. It has been felt more or less unconsciously that work which does not take the child out of his own home could not reasonably be considered harmful. Those who think this often forget that the very fact that the work is carried on at home rather than in a factory makes the problem more difficult to regulate. Studies by the Children's Bureau have shown that such work is very liable to abuse. A study of certain districts in Rhode Island (14) revealed that about 8 per cent of all school children between five and fifteen did some industrial home work. Almost one-half of these were ten or younger. A more recent study made in New Jersey (10) showed that 63 per cent of the home workers included were children under sixteen, and about one-fourth of them were under ten. Even during the time that school was in session these children averaged two or three hours home work a day. In all cases the earnings were pitifully small. It may be gathered from these facts that home work may very easily interfere with school and with needed recreation. In the case of children under ten it may be particularly harmful.

A third special problem in the field of child labor is furnished by the street worker. Here, too, popular opinion has endowed the occupation with a certain unjustified romance. Many people will be surprised at the findings of the Children's Bureau, which showed that only a minority of newspaper sellers are motivated by real economic need (8).

Newspaper selling has certain obvious disadvantages. The fact that newsboys average about sixteen hours of work per week creates a suspicion that this occupation may interfere seriously with school progress. It seems also reasonable to suppose that the effect on the growing child of standing long hours on street corners in all sorts of weather might be decidedly bad. Very frequently the hours when papers are sold compel the boy to be absent from home at meal time and to content himself with hasty lunches. The most serious charge, however, which is brought against this occupation is the fact that it introduces the boy to a poor environment and to dangerous associates. There seems to be a good basis for the opinion that newsboys contribute

far more than their fair share to the cases appearing before the juvenile court. These moral hazards are particularly alarming when we realize that some 11 to 21 per cent of the newspaper sellers included in various studies reported by the Children's Bureau were under ten years of age, and that in two cities more than one-half of them were under twelve.

What has been said about newsboys applies in greater or less degree to the other street trades—delivering newspapers, and acting as peddlers or bootblacks. Although a moderate amount of such work is probably not harmful and possibly even beneficial, a careful examination of the situation will convince a reasonable person that regulation is highly necessary. Only fifteen states and the District of Columbia have, according to latest available information, any laws requiring children selling papers or doing other work on the streets have a permit or badge (13). Although a number of cities regulate such employment by municipal ordinance, it seems to be generally true that street work is much less efficiently regulated than the work of children in factories.

The best child-labor legislation is useless unless it is properly enforced. There seems to be a great deal of variation in the thoroughness with which these laws are applied in different parts of the country. A good system of enforcement should be based on the requirement of employment certificates for all employed children of the ages affected by the child-labor laws. The efficiency of an employment-certificate system depends on the close cooperation of the state and local authorities. The best arrangement seems to be to give the power of issuing certificates to some local official, generally someone connected with the local school system, but to supervise the work of these officials very closely from some central agency. This central agency should issue forms and require a report of every certificate issued. It is thus possible to secure a certain amount of uniformity in the issuance of certificates throughout the state. The effectiveness of the system will be very much impaired unless it is supplemented by good factory inspection throughout the state and by the work of good attendance officers in every school district (19).

Child-labor legislation represents the merely negative interest of the community in the child and his job. If the community stopped here some of the worst abuses would indeed be avoided,

but there would still be urgent and unsolved problems. Our modern industrial organization is becoming more and more complex and it is increasingly difficult for the child to find the occupation for which he is suited. Some may drift into blind-alley jobs offering no hope of advancement. Others may attempt occupations which are too difficult for their physical or mental capacities, and experience, in consequence, the disheartening effect of failure. Others make impossible the development of their best abilities by drifting into jobs in which such abilities are not capitalized. The result of this is an enormous amount of vocational maladjustment. The least serious result of it is a tremendous loss of efficiency. Our industrial progress must inevitably be very much slowed up unless each worker has the job for which his ability suits him. But a more serious consequence of vocational maladjustment is its effect on the individual. Everyone needs the encouraging experience of success. Where the child drifts into a job for which he is not suited and finds himself consequently failing he is likely to become disheartened. Many cases of juvenile delinquency can be traced back to such a cause.

The aim of a vocational guidance and placement program is to place the right child in the right job. Two elements therefore must be studied, the job itself and the child who is to fill it, and school counselling programs center around these two elements—first, collecting and imparting vocational information, and secondly, the study of the individual child and his abilities (15).

A problem of prime importance for a vocational guidance department is the collection of information about occupations—the duties involved, the training necessary, and the wages paid. Much of such information may be gathered from published sources; for certain occupations such as teacher, typist, or book-keeper, do not differ widely in their nature from city to city. There are, however, in nearly all communities some occupations which are more or less distinctive, and for this reason it is generally necessary for a vocational-guidance department to make at least some studies of local occupations with a view to imparting this information to the children. Sometimes such studies are made by the placement workers themselves, but in some of the largest cities special experts are employed whose sole duty it is to collect and to revise information about local occupations.

There are various devices for imparting this information



Sometimes separate class periods are devoted to it, and these are frequently taught by one of the vocational counsellors who is naturally in a position to know local opportunities at first hand.

An even more effective way of giving certain kinds of vocational information is the "exploratory" course which is now becoming popular in our more progressive junior high schools. The exploratory course is a course in vocational subjects which is not long enough nor thorough enough to be of much practical benefit in actual employment but which gives the child an opportunity to see at first hand what the occupation in question is like.

Many schools now make a practice of inviting men eminent in various lines of activity to address a school assembly on the opportunities offered by their occupation. Student clubs and activities are felt to be useful aids in imparting vocational information. The members of a school orchestra, for example, can easily gain some idea of the duties of a professional musician and his opportunities. Workers on a school paper will get some idea of the nature of journalism. And so it is with other activities and clubs.

As has been said above, the imparting of vocational information is only one-half of the work of a guidance office. It is not enough to make a thorough study of the job and to pass along this information to the child. It is equally necessary to study the child himself and to determine his abilities. A great deal can be done along this line by a good program of counselling. A school counsellor is a teacher whose responsibility it is to advise with the individual pupil about his job and about the courses which will fit him for this vocation (5). The duties of a counsellor vary greatly from city to city. In some cases it may involve merely the sort of advice which any intelligent teacher might be expected to give her pupils, while in other cases the counsellors are specialists who have been trained for this particular duty and who devote their whole time to it.

Although school counselling is a profession which is growing rapidly, it must be admitted that few school systems have utilized its possibilities to the full. These will not be fully realized until every child in the school is given the benefits of a counselling program as often as he needs vocational advice and the counselling itself is based upon a careful and thoroughly scientific study of each child.



No counsellor can give the child the most helpful advice until he has tapped all available sources of information. The school record will give a rough idea of the child's intelligence and industry. Interest in special topics may, in some cases, indicate special abilities which ought to be considered in choosing a vocation. Reports from the visiting teachers and social agencies will give an opportunity to understand the child's personality and the problems which it may involve. Test results are not as yet as generally used in counselling programs as their importance would seem to warrant. It is now known that the choice of a vocation is limited by the degree of intelligence with which the child is endowed. A child with an IQ of 75 will never make a good book-keeper. A child with an IQ of 140 ought certainly to be given the opportunity of going to college, unless extraordinary circumstances make it seem undesirable. Besides the use of intelligence tests of the standard type there is some hope that we shall some day have "aptitude" tests which shall determine not only the general occupational level for which the child is suited but even the specific type of occupation within that level for which his ability fits him (7).

The progressive school is thus able to give the child helpful advice about his preparation for work. Usually it can also give him at least a certain amount of the necessary training to fit himself for his chosen occupation. It seems logical to take the next step. If the school helps the child select the job and then fits him for it, it would seem to be the natural thing to place him in his job as well. The transition from school to work thus becomes a unified process, and the responsibility of the school which imparts vocational information to the child does not stop until he has been placed in a suitable position. This theory underlies the modern placement movement which is gradually making its appearance in some of our school systems.

The work of the placement office begins with the collection of information on positions open to junior workers. It is necessary, therefore, for the placement office to secure the cooperation of business concerns and to explain to them the desirability of applying to the placement office when employing boys and girls. Representatives of the placement office, therefore, frequently seek opportunities to address business organizations and service clubs to explain the nature of their work. Most offices also solicit posi-

tions by telephone when necessary. In the long run the success of the office depends on its ability to build up a clientele by its records of successful past service.

It is also highly desirable that the office should have on hand all available information concerning the children who apply for employment. This will be impossible unless the office works in close cooperation with the schools and if the records of the latter are not only made available but are actually used. With information concerning occupations open and the individual child on hand, it becomes a comparatively simple task for the placement worker to fit the child into the job intelligently.

It will be readily seen, even from this brief survey, that the attitude of the community towards the child and his job has gradually changed within recent years. Beginning with an effort to avoid the exploitation of the child through unregulated child labor, the community's interest in the child's occupation has grown progressively until now it accepts the responsibility of the entire process of vocational adjustment beginning with the imparting of vocational information in the grades and not ending until the child has been satisfactorily placed in a suitable position.

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## THE VIRTUES IN THE EFFECTIVE DEVELOPMENT OF CHARACTER.—V

The features of his reactions give a clue to the child's personality. What his response is gives evidence of his mental operations; how he responds indicates his affective state towards what he is learning. The child acquires abilities and discipline in learning; he also develops attitudes towards learning and the content of knowledge.

The permanent achievements that he takes from the school into life are rather in attitudes and affective states than in knowledge content. The reason is that he uses the one set more frequently and with greater intensity than the other, because they are more unified with his personality.

The teacher's difficulty with religious instruction, if he strives to give it permanent value, is likely to be around these sectors. He is apt, when using traditional procedures, to teach only part of the child at a time and expect him to develop personal traits or virtues from instruction that can only have mental outcomes.

The problem becomes all the more tragic for the children if the teacher never challenges the validity of his own method, with a view of developing one that will give a form to the process which will develop lasting attitudes towards the subject and its content. This is all so important in the matter of religious instruction, which is primarily intended to beget permanent religious character.

The necessity of keeping affective states and attitudes in the concern of religious instruction may, perhaps, be put in a more appealing and convincing way. The affective states and attitudes are what remain when the knowledge itself has been forgotten, which in the content of religion is rather generous.

Too often what remains is a positive distaste and a revolting attitude toward religious instruction in after years. Frequently the congregation that listens to an evening instruction is disproportionately made up of those who had little or no opportunity of learning about religion in their childhood or youth. They have a desire to learn, which provides a desirable situation for the instructor. Although those well instructed in their youth often respond, when questioned about their neglect, that they got enough of it, yet few if any who fathom the reason of the

response will find that this is in fact the reason. The basis of the response is not in sufficient knowledge but in a perverted attitude towards the most important and beautiful knowledge that they could have, and increase.

Outcomes of this type lead the teacher to scrutinize the features of the responses of children as far in detail as possible. To modify the responses so that they may be favorable to right character is not so much a problem of what is being taught, as how it is being taught. This applies to children, indeed, more than to adults, because in adults the types of learning and the character of attitudes already established may produce a demand for more of the same kind.

In the child, however, these more or less artificial set-ups are not operating on the basis of self-defense measures and mechanisms. The parent may want the kind of school for his child through which he went, but the child does not. Every evidence in the modern school leads the observer to that conclusion.

The method determines the attitude rather than the content, just as the savoriness of food establishes taste habits rather than its substance. The substance of religion instruction, moreover, has a distinct advantage over that of any other branch of learning, because of the eternal appeal and fascinating lure of the truths of religion to the heart of childhood and youth.

When the question of method is broached, many think rather in terms of presentation or exposition than in terms of learning on the part of the whole child. Explaining and learning differ in their extent, and explaining does not imply learning on the part of the child in so far as his affective states are to be modified and enriched.

To make the catechism simple does not cover the desired issues of rich attitudes and right conduct on the part of the child. Simplicity, so that the child can understand, is indeed an element in correct methods, but it is only a part, because its appeal is rather logical than psychological and real. The responses to simple instructions are likely to be merely mental rather than emotional and personal. They are not likely to disturb the total personality.

This, too, can be clearly seen in the expressiveness in the responses that children give to such instructions. The response is intelligent, but it is not indicative of the attitude on the part

of children which is so often beautifully expressed by the children in the words, "O, teacher, let us do . . ." That is precisely the response that is to be provoked through a program of religious instruction which aims at religious character development.

Besides understanding the truth which is proposed to them, children should also be able to express it in the activities of conduct. The major component of conduct is living; mere understanding of a truth will not necessarily lead to the living of it.

A virtue or a trait is a feature of conduct. Virtues give phases of character to conduct. Real knowledge of a virtue is only acquired when the child has had experience with living the virtue. The child has affections towards what he understands; the character of these affections determine what he will do with the truth. The acting out of the truth establishes the basis for the complete understanding of it.

To secure desirable affective responses for the truths of religion from children is a matter of the way in which the truth is presented. The desirable response is one in which the whole child participates. This is his natural response, and requires a natural presentation. A logical presentation is not a natural one, or only partially, because truth is never found in reality in that form.

Jesus gave a background of form, substance, color, and life to every truth that He uttered. The abstractive process which has put these truths into logical form is quite unknown to the child. He cannot exhibit enthusiasm for them, no more than he can for the multiplication table, because they have not the notes in them that appeal to the wellsprings of enthusiasm.

Color, form, substance, and life give concreteness to the truth, and the natural appeal to childhood. Children invariably long for a repetition of an activity that has given them this appeal conformably and adequately. This attitude towards it gives the activity conduct value. The Council of Trent and the Catechism of the Council give the scriptural settings from which the truths of faith and morals have been derived by the infallible magisteries of the Church. Practically every one of these will admit of concrete representation to the young. The personal traits of character are most effectively expressed in the conduct of the personages of sacred scripture, the saints, and the eminent men and women of history.



Next in importance to the scrutiny of the kind of responses that the children give is the matter of "why" they give the several kinds of responses. When the "why" of the desirable response is clearly seen, the teacher has the clue to the procedure to be used in developing the group, as well as the several individuals in it.

The general reason for an affective response is in the rewards to the emotions. Children will listen attentively, and generally in a passive way when the presentation is within their comprehension, but they choose and act on the basis of the favorable emotional elements that are brought into the activity.

Desire and choice enter into the problem of affective character training. The presentation of traits and virtues, in what may be thought to be the best way, will not complete the process unless an active desire and choice is aroused in the children. The active desiring of the children is also rooted in the "why" of their responses.

While the desires of children originate in blind emotions, they also take on the aspect, sooner or later, of a reasoned good. They gradually inhibit blind choice and its consequences by the recall of unpleasant and unsuccessful experiences, and choose on the basis of reason and what it tells them about the good.

Past experiences with truths and situations that are similar to those which the teacher is proposing will largely determine the "why" of their affective response. In proposing health and cleanliness projects the alert teacher prepares the emotional background of the group for an affective response. It is usually accomplished by arousing a recall of pleasurable experiences with materials similar to those that are to be the subject of discussion and study.

The children immediately choose to be responsive and interested in the new materials. They will also plan to use them to try out the new patterns of behavior, which the teacher, or, in the upper grades, the children, devise as workable and good. Confidence in the teacher will come from the experiences with the patterns of behavior which the classroom procedure arranges.

The instinct for power and success is present in children, as well as in adults. They seek to achieve success through their conduct. The best inhibition of bad conduct patterns is failure in the use of them. The wise teacher sets up programs in which the children can achieve power over themselves, and success in



their activities with others, through conduct that is desirable in the educational, moral, spiritual, and religious sense.

The traits selected in Chart 3 as parts of the usual virtues are only tentative and the list, perhaps incomplete. They are made from the analysis which was set up in the first part of this paper, and may be made the subject of much discussion and of constructive criticism. They are regarded here as, at best, only indices of the presence, in character, of basic virtue. They are particular indications and manifestations of general qualities, and, as such, only a tentative and not an exalted and magical character formula. The guide in their selection was delineated above. Those appear in the several groups, which would contribute essential elements to the development of righteous character. Should they be used as the checks to evaluate character, and to provide a plan for its culture, the entire list which appeared in another part should be kept in mind also, as being a more detailed instrument by which to discern the fullest meaning and appearances of these. The traits listed should be given a wide application through the more detailed classifications.

This scale of parts of virtues and character traits is taken in Chart 3 as the basis of a character graph. It may be used as an agnostic instrument in the study of character because their presence or absence can be fairly easily detected in the conduct of the child. Through these the best behavior traits can be identified. The graph itself is an appropriation, in great part, of that devised by The Character Education Institution, Chevy Chase, Washington, D. C. It is proposed to make this an instrument to measure character. It can be used either by the child, or the teacher, or both, taking counsel together. After some understanding of the elements of conduct listed, they are set up as the objective to be achieved.

From studies already made in connection with the proposal of similar objectives to pupils and students, some fundamental tendencies were observed: (a) it was found that the progress in learning of the usual school subjects was increased more when these traits were set up as objectives, than when achievement in the subjects themselves was the major focus of attention and emphasis; (b) sufficient evidence was gathered to induce belief in the tendency that knowledge of the traits aids in the observance of them—the child tends to do what he knows; (c) that

# CHART 4

## CHARACTER VALUES IN SCHOOL SUBJECTS, ACTIVITIES, OBJECTIVES, AND RESULTING VIRTUES.

INSTRUCTIONAL VALUES	ACTIVITIES	OBJECTIVES	RESULTS IN VIRTUES
<ol style="list-style-type: none"> <li>1. Instruction in Catholic devotions, practices, prayer and grace.</li> <li>2. The truths of faith related to conduct.</li> <li>3. Instruction in Church year, and feast days, names, days, and patrons, in a seasonal way.</li> <li>4. Instructions on the creed, and the first three Commandments, and the divine attributes, unity, truth, goodness, unchangeableness, eternalness, immensity, wisdom, power, as motives for conduct.</li> </ol>	<ol style="list-style-type: none"> <li>1. Participation in devotional life of church: Private practice.</li> <li>2. Booklets, art work, showing beauty of faith.</li> <li>3. Special observances of memorable events.</li> <li>4. Exercises of awareness of Catholic truth.</li> </ol>	<ol style="list-style-type: none"> <li>1. Habits of devotion; regularity in Catholic practices.</li> <li>2. Consciousness of God's presence in several ways.</li> <li>3. Habit of developing religious consciousness through time and events.</li> <li>4. Devotion to the Church as a teacher.</li> </ol>	<p>Prayerful, spiritually minded, reverent, devout, pious, religious.</p>
<ol style="list-style-type: none"> <li>1. Study of bible characters, saints, and heroes, men of history, showing how they used their mental and spiritual powers.</li> <li>2. As traits are emphasized list them on blackboard in next way.</li> </ol>	<ol style="list-style-type: none"> <li>1. Personal and group assignments in which intellectual qualities are developed.</li> <li>2. Children are directed to plan their work with these in mind.</li> </ol>	<ol style="list-style-type: none"> <li>1. Success or failure dependent on effective use of these qualities.</li> <li>2. Consciousness of the moral values in all activities.</li> </ol>	<p>Deliberate, reasoning, analytic, attentive, thorough.</p>
<ol style="list-style-type: none"> <li>1. Instruction on the commandments and beatitudes and characters exemplifying them; the difference between them.</li> <li>2. Analysis of characters, placing emphasis on their good traits.</li> <li>3. Instructions on Sacraments and Sacramentals.</li> </ol>	<ol style="list-style-type: none"> <li>1. Discussion of conduct activities in school, which will lead students to draw on knowledge and experience.</li> <li>2. Class discussion of traits to be used in certain planned activities.</li> <li>3. Construction of visual elements in Sacramental liturgy; participation in Holy Mass with prayers and hymns that are appropriate.</li> </ol>	<ol style="list-style-type: none"> <li>1. Habits of associating past experience, end in life.</li> <li>2. Forward looking and intent on future.</li> <li>3. Confidence in the gifts that the Sacraments convey.</li> </ol>	<p>Resourceful, constructive, practical.</p>
<ol style="list-style-type: none"> <li>1. Observation in study of class subjects showing that all things in nature have their purpose, and in work toward it orderly.</li> <li>2. Examples showing that successful characters were led not only by present desires, but mostly by a future and planned good.</li> </ol>	<ol style="list-style-type: none"> <li>1. Class, social, and science processes in which objectives are set up before plans are made or execution begun.</li> <li>2. Activities which do not satisfy present desire, but future outcome, such as saving, labor, abstaining.</li> </ol>	<ol style="list-style-type: none"> <li>1. Habits of looking ahead and planning.</li> <li>2. Experience with successful living from planning.</li> <li>3. Genuine values in accomplishments that are in the future, as against over desire of present pleasures.</li> </ol>	<p>Purposeful, orderly.</p>

<ol style="list-style-type: none"> <li>1. Instructive processes which deduce traits of conduct from bible personages, saints, heroes of history.</li> <li>2. Descriptions of boys and girls of today who are characterized by such traits.</li> <li>3. Instructions in nature study, mathematics, and paragraph construction, exemplifying inductive and deductive sequences and inferences.</li> <li>4. Make classifications in all subject matter, especially in generalizing the traits into the virtues, prudence, temperance, justice, fortitude; intellect, science, wisdom, prudence, art; human faith, science, faith, hope, and charity.</li> </ol>	<ol style="list-style-type: none"> <li>1. Debates and discussions between individuals and groups.</li> <li>2. School exhibits which show sequence.</li> <li>3. Careful observance of sequences in class work and projects.</li> <li>4. Exercises in which the children abstract and generalize.</li> </ol>	<ol style="list-style-type: none"> <li>1. Mental discernment of great and noble traits.</li> <li>2. Scientific mind.</li> <li>3. Training in logical processes.</li> <li>4. Power to generalize from particular identities.</li> </ol>	Inductive. Deductive.
<ol style="list-style-type: none"> <li>1. Instruction showing how traits that are now used were acquired.</li> </ol>	<ol style="list-style-type: none"> <li>1. Personal and group relationships which require veracity, dependability, and responsibility.</li> </ol>	<ol style="list-style-type: none"> <li>1. Experiences with these human traits, and divine attributes, showing their validity in conduct.</li> </ol>	Trusting.
<ol style="list-style-type: none"> <li>1. Analysis of biblical and other characters who exhibited types of prudence in their conduct.</li> <li>2. Study of modern devices to protect life.</li> </ol>	<ol style="list-style-type: none"> <li>1. Group and assembly discussions, and activities showing prudence.</li> <li>2. Election of prudent officers.</li> <li>3. Safety posters and dramatization.</li> </ol>	<ol style="list-style-type: none"> <li>1. Lasting success for groups depends much on prudence.</li> <li>2. Failure through impulsiveness.</li> <li>3. Failure through carelessness.</li> </ol>	Thoughtful, understanding, judicious, reasonable, cautious.
<ol style="list-style-type: none"> <li>1. Delicacy of biblical characters and their conduct.</li> <li>2. Study of literature, folk lore.</li> <li>3. Study of art forms, music, sculpture, painting, architecture.</li> </ol>	<ol style="list-style-type: none"> <li>1. Dramatization and dramatics.</li> <li>2. Production of art, for usual purposes, in art form, and for scripture quotations, on blackboard, of scripture quotations, motives, proverbs, and axioms.</li> </ol>	<ol style="list-style-type: none"> <li>1. Experience, spiritual, musical, and emotional with noble characters.</li> <li>2. Experiences with patterns of the ideal.</li> </ol>	Idealistic, artistic.
<ol style="list-style-type: none"> <li>1. Study of various vocations, professions, and occupations.</li> <li>2. Discussion of various duties, which belong to states of life, and especially the fourth commandment.</li> </ol>	<ol style="list-style-type: none"> <li>1. Activities in which a lifelike appearance is given to these.</li> <li>2. Activities in which positions of superiority and inferiority are recognized.</li> </ol>	<ol style="list-style-type: none"> <li>1. Personal experiences of children with what they may become.</li> <li>2. Consciousness of duties belonging to states of life.</li> </ol>	Evaluation of spirit, confident, desirable.
<ol style="list-style-type: none"> <li>1. Biblical stories exhibiting mercy.</li> <li>2. Careful study of charity in speech by noble and successful characters.</li> </ol>	<ol style="list-style-type: none"> <li>1. Mission activities. Daily performance of an act of mercy.</li> <li>2. Diagnosis of harm done by uncharitable speech.</li> </ol>	<ol style="list-style-type: none"> <li>1. Consciousness of Christian duties to less fortunate.</li> <li>2. Consciousness of social virtue.</li> </ol>	Spiritual works of mercy, corporal works of mercy, respectful, charitable.
<ol style="list-style-type: none"> <li>1. Study of organizations, past and present, in church and state.</li> <li>2. Organization for deliberation.</li> </ol>	<ol style="list-style-type: none"> <li>1. School societies which discuss and deliberate.</li> <li>2. Frequent counsel with confessors and superiors.</li> </ol>	<ol style="list-style-type: none"> <li>1. Consciousness of the wisdom of superior.</li> <li>2. The consultative habit.</li> </ol>	Retentive, provident, right reason, consultative, discreet.

<ol style="list-style-type: none"> <li>1. Instructions on duties about themselves, school church, home, grounds.</li> <li>2. Study of biblical stories and historical situations which involved justice.</li> <li>3. Triumphs of just characters.</li> <li>4. Studies of great characters whose attitude towards work is outstanding.</li> <li>5. Accoutance in social studies the inter world over.</li> <li>6. Stories and examples showing social nature of tool, money, numbers, punctuality, precision, science, law, religion.</li> <li>7. Characterisation of honest use of these things.</li> <li>8. Careful delineation of ideals in which fifth, seventh, eighth and tenth commandments are exhibited.</li> <li>9. Instruction and discussion of current events.</li> </ol>	<ol style="list-style-type: none"> <li>1. Performance of duties in care of things about all places, especially their own person; home duties, and leisure time, and occupations.</li> <li>2. Adjudication by individuals and groups of school problems requiring settlement through justice.</li> <li>3. Discussion of elements of success in active life.</li> <li>4. Activities which exemplify right out-comes through work, and develop regard for good workmanship.</li> <li>5. Successful activities through working together.</li> <li>6. Use, in practical life situations, of the social tool, rather than in a purely formal situation.</li> <li>7. Providing situations in which the group tests itself in honorable use of them, such as examinations, treasurer of societies, etc.</li> <li>8. Observation in conduct.</li> <li>9. Checks through conversation or knowledge of passing events.</li> </ol>	<ol style="list-style-type: none"> <li>1. Responsibility for the order and neatness of things.</li> <li>2. Habits of seeing both sides.</li> <li>3. Devotion to the right, even though it hurt.</li> <li>4. Right attitude towards work.</li> <li>5. Consciousness of personal benefits through social contributions.</li> <li>6. Sense of personal and group satisfactions, when the social tools are used in a social way, of honorableness in all human relations.</li> <li>7. Sense of necessity of the divine will as expressed in the commandments.</li> <li>8. Awareness of life in the present, and sense of helpfulness to those in environment.</li> </ol>	<p>Honest, fair, impartial, truthful, sincere, genuine, obedient, patient, humble, merciful, loyal, honorable, trustworthy, prompt, punctual, observant, studious, thrifty, social, cheerful, co-operative.</p>
<ol style="list-style-type: none"> <li>1. Instruction regarding group life.</li> <li>2. Studies of great characters who exhibited the several types of temperance.</li> <li>3. Discussion on use of leisure time.</li> <li>4. Description in physiology, hygiene, and science of effect of moderation.</li> <li>5. Discussion of uses to be made of natural and economic gifts.</li> <li>6. Special emphasis on traits in character which are in keeping with conduct of sixth and ninth commandments, but only becoming the age level of children.</li> </ol>	<ol style="list-style-type: none"> <li>1. Assemblies, dramatics, publications, clubs.</li> <li>2. Discussion of laws of the church and state to provide for temperance.</li> <li>3. Discussion and reports on use of leisure and privileges.</li> <li>4. Discussion in regard to personal and group experience with moderation.</li> <li>5. Group keeping of personal expenditure budgets by all perfect organizations.</li> <li>6. Discussions which lead children to think accurately and modestly of nature facts.</li> </ol>	<ol style="list-style-type: none"> <li>1. Develop group consciousness.</li> <li>2. Participation and co-operation with group.</li> <li>3. Share responsibility for developing group consciousness.</li> <li>4. Ability to control the use of the appetites.</li> <li>5. The righteous use of all gifts and talents.</li> <li>6. Refined sense regarding the part cleanliness and purity play in all healthy growth.</li> </ol>	<p>Emotional self-control, self-discipline, self-respect, modest, pure, moderate, clean, decorous.</p>
<ol style="list-style-type: none"> <li>1. Instruction of games peculiar to several age levels.</li> <li>2. Study of great missionaries and explorers, who were of sturdy virtue.</li> <li>3. Debt of present generation to characters of strength and initiative. Description of good manners, peculiar to children of several age levels.</li> <li>4. Study of health habits, their influence on disposition, endurance, etc.</li> <li>5. Study of traits in above types of character, which developed into leadership.</li> </ol>	<ol style="list-style-type: none"> <li>1. Playing of games on grounds or in recreation hall; observation of rules of games, and health rules of life.</li> <li>2. Assignments which challenge the students with solvable problems and difficulties.</li> <li>3. Setting up standards for health, which the group discusses and observes.</li> <li>4. Rotation in office of those who have aptitudes for leadership.</li> </ol>	<ol style="list-style-type: none"> <li>1. Preparation for health.</li> <li>2. Self direction and group direction.</li> <li>3. Experiences with outcomes that required persistency and endurance in securing their privileges.</li> <li>4. Regard for original natural health endowments.</li> <li>5. Experiences in leadership which develop real consciousness of co-operativeness.</li> </ol>	<p>Physical self control, large minded, polite, courageous, manly, womanly, reliable, consistent, constant, persevering.</p>



subjects can be keen in knowing how to solve conduct problems that are presented to them in a theoretical way, without complying with them, when demands are made upon their resources in real life situations.

In the measurement of conduct, even more than the measurement of intelligence and achievement, it will become more and more evident that, whatever instrument is used, it will check only those qualities and abilities which have been conditioned and developed. The better the conditioning, the higher levels on the trait chart. If these levels rise, the phenomenon will, in the last analysis, be found to be the result of education in the broadest sense.

The traits are not a natural endowment; they are the outcome of teaching, learning, and discipline. The discussion comes to the point of considering the process by which the school may contribute more effectively towards the cultivation of these traits. Chart 4 proposes a plan in outline. It sets up a procedure to secure definite character outcomes by shaping desirable moral behavior patterns. It conceives that the cultivation of these traits is only initiated by instruction. However apt and well conducted it may be, it only begins the process. Its ultimate validity is checked by the results which proceed from it, through the medium of the activities and the objectives. The outline is based on the fact that virtue is a concomitant of all learning, and that the educative process itself is not effectual and moral unless-virtuous traits are outcomes accompanying knowledge.

On the basis of finding through checks on conduct traits, it is found that the valid measure of character must be made on conduct in activities. The teacher can only be certain that the traits have secured a place in the character, and that he has helped the child assimilate conduct forms that are necessary for adequate living, when he observes the student using them in his practice patterns in activities. In these activities as much as possible of the usual moral coercions and restraints should be discontinued, so that the student may exhibit his real character, rather than an externally directed and compressed school character. In this regard one may distinguish between knowledge or learning, and knowledges. The term knowledge is made inclusive of all the power, and light, if you will, in the child to perform actively in a free life situation, in an acceptable and conductful way.

This plan will undoubtedly enlarge the motivation and help to foster clear-cut purposefulness in types of instruction. It will extend the motivation beyond the usual results in the retentive faculty of the student—the desirable clarity, so that the young mind may comprehend, to the possible results upon his character and conduct. The purposefulness will define a definite trait to be cultivated rather than indefinite generalized virtue. The results of the program of the school should be evident in the improvement of religious character. The plan is not merely a philosopher's blueprint, because many of the elements have already been used in concrete school situations, and with desirable results. Practically all the theory has been validated by actual practice, and the hand has really been made to serve the mind, although the poet would have it otherwise in many cases.

'Twas always thus, and will be: hand and head  
Are ever rivals: but though this be swift,  
And the other slow—this the Prometheus,  
And that the Jove—yet howsoever had,  
It was from Jove, the other stole his fire  
And without Jove, the good had never seen.

The norm of morality is the conforming of the acts of God's creatures with the divine goodness, so that they ordain to that good which is the ultimate end of all creation. To secure this perfection, the acts of the creature, conformed to right reason—the natural concursus of God—the light of faith, the example of Christ, and the gifts of grace, all concur.

In the light of the many obstacles and human weaknesses, God draws His creatures to the practice of virtue to attain that end by the sanction and rewards of eternal life. By doing good through virtuous acts, the glory of God is promoted, eternal happiness is attained, and the good of virtuous acts becomes the everlasting good of beatitude. All this comes through the exercise and development of God-given powers, in a manner becoming virtuous personality and consistent, religious character, and in this the augury of success is that of the old Romans, "*Nil actum si quid agendum.*"

JOHN M. WOLFE,  
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## SUMMER SESSION AT THE CATHOLIC UNIVERSITY

The 1929 summer session of the Catholic University of America will open on June 29 and close on August 9. The following is a list of the courses offered. Further information may be obtained from Miss Margaret M. Cotter, Registrar, The Catholic Sisters College, The Catholic University of America, Brookland, D. C.

### A. M.

- 8 Philosophy of Education I.....Dr. Jordan
- Latin I.....Dr. McGourty
- Latin Ia.....Dr. Roy J. Deferrari
- German I.....Dr. Behrendt
- Italian I.....Dr. Lucidi
- Principles of Secondary Education II.....Dr. Rooney
- Language in the Grades.....Sr. Louise
- Mathematics IV (S-I).....Dr. Ramler
- Case Work Treatment.....Miss Donahue
- Harmony I.....Mr. Breed
- Biology III.....Dr. Clarke
- 9 Methods of Teaching in High School II.....Dr. Rooney
- Italian II.....Dr. Lucidi
- Nutrition.....Miss Bradley
- Mathematics X (S-VII).....Dr. Ramler
- English I.....Mr. App
- Latin IV.....Dr. McGourty
- Latin XVI.....Dr. McGuire
- German III.....Dr. Behrendt
- Music I (Ward Method I).....Sr. Agnesine
- Methods of Teaching English in High School.....Sr. Louise
- Library Science.....Mr. Schneider
- Art III.....Miss Brown
- Philosophy of Education II.....Dr. Jordan
- General Psychology I.....Dr. Rauth
- Methods of Teaching Geography.....Sr. Mildred
- History of Sacred Music.....Dr. DesLongchamps
- Biology IV.....Dr. Clarke
- Biology VII.....Dr. Parker
- 10 Introduction to Philosophy I.....Dr. Rolbiecki
- Mathematics VIII (S-V).....Dr. Rice
- Greek XI.....Dr. McGuire
- Art V.....Miss Brown

- Methods of Primary Reading II. . . . . Sr. Mildred  
 Psychology of Education II. . . . . Fr. McVay  
 Expression . . . . . Mr. McGovern  
 Methods of Teaching History in  
   High School. . . . . Dr. Mahoney  
 Methods of English in Junior  
   High School. . . . . Sr. Louise  
 English V. . . . . Mr. App  
 Polyphony . . . . . Dr. DesLongchamps  
 Music II (Ward Method II) . . . . .  
 Biology I. . . . . Dr. Brilmyer  
 Biology IV. . . . . Dr. Clarke  
 Biology VIII. . . . . Dr. Parker  
 11 Mathematics XII (S-IX) . . . . . Dr. Rice  
   English XIV. . . . . Mr. McGovern  
   Greek III. . . . . Dr. McGuire  
   General History II. . . . . Dr. McCarthy  
   History of Education III. . . . . Dr. Cassidy  
   Sacred Scripture . . . . . Dr. Schumacher  
   Ethics . . . . . Dom Brosnahan  
   Training and Conducting Boys  
     Choir . . . . . Dr. DesLongchamps  
   Music III (Ward Method III) . . . . .  
   Biology II. . . . . Dr. Brilmyer  
   Biology VIII. . . . . Dr. Parker  
 12 Science and Art of Study . . . . . Fr. McVay  
   Extra-Curricula Activities in  
     High School. . . . . Dr. Mahoney  
   Greek IV. . . . . Dr. Roy J. Deferrari  
   The Problem Child. . . . . Dr. Furfey  
   Sacred Scripture II. . . . . Dr. Schumacher  
   Introduction to Philosophy II. . . . . Dom Brosnahan  
   History of Philosophy I. . . . . Dr. Rolbiecki  
   English XIX. . . . . Mr. McGovern  
   American History IV. . . . . Dr. McCarthy  
   Harmony II. . . . . Mr. Bernier  
   Biology II. . . . . Dr. Brilmyer  
   General History I. . . . . Dr. McGuire  
 P. M.  
 2 Art I. . . . . Sr. Mary of Angels  
   Comparative Philology I. . . . . Fr. Geary  
   Spanish I. . . . . Dr. Harry Deferrari  
   Harmony III. . . . . Mr. Bernier  
   Experimental Psychology . . . . . Dr. Rauth  
     (Tues., Wed. and Fri.)  
 3 Physics III. . . . . Mr. Burda  
   Chemistry I. . . . . Dr. Ward

	French I.....	Dr. Harry Deferrari
	Art II.....	Sr. Mary of Angels
	Counterpoint .....	Mr. Bernier
	Experimental Psychology.....	Dr. Rauth (Wed. and Fri.)
4	Physics IV.....	Mr. Burda
	Chemistry II.....	Dr. Ward
	French IV.....	Dr. Harry Deferrari
	Music IV.....	Sr. Agnesine
5	Institutional Management.....	Dr. Furfey
	Music V.....	Sr. Agnesine
	Spanish IV.....	Dr. Harry Deferrari

## NOTES ON THE TEACHING OF RELIGION

### TEACHING BY PROJECTS

The past ten years have witnessed many changes in the school-room. A spirit of unrest has entered the classroom and has affected teachers and taught. The yield has not been worthy of the labor expended and the laborers are now seeking the reason. Ballard offers a reason: "Education was mainly concerned with exercising the mind and scarcely at all concerned with nourishing the mind. Latin, grammar, and the three R's may be dusty roads leading to pleasant pastures, but the pleasant pastures were beyond the children's vision; they saw nothing but the dusty roads."<sup>1</sup> In Christian Doctrine the dust has been thick, the roads long, and the pastures never seen in school years.

As a class we are conservative; it is a saving fault. We have erred, however, in making it a virtue. We suspect change and admit only the change which is a mere addition. Virtuously we defend the weakening of our caste and the lowering of our barriers by maintaining our attitude to curriculum and craft unchanged. "Without doubt," writes Adams, "our traditional course of study has got stereotyped, and further, whatever changes do take place are all in the way of additions. Everybody seems eager to add something to the curriculum; few appear to suggest that anything should be removed. It may not be a bad service that the projectors do by raising the whole question, and demanding a reexamination from a new point of view of the content of our education course."<sup>2</sup>

As teachers we are jealous of our position; we guard our traditional place in the school. We cling to the Herbartian concept that a teacher is a creator and that the child is dependent on him for everything. Herbart told us that telling was not teaching, but no one told us that teaching was not learning. Ballard quotes the experience of a teacher who stumbled on this truth accidentally. He had to give two geography lessons a week, and the first of them he gave on the most enlightened plan he

<sup>1</sup> Ballard, P. B.: "The Changing School." Hodder and Stoughton, London, 1925, p. 37.

<sup>2</sup> Adams, John: "Modern Developments in Educational Practice." University of London Press, London, 1924, p. 244.



knew—the method of wall map, sketch map, blackboard, and carefully prepared oral instruction—the method, in fact, of chalk and talk. But for the second lesson he simply devised means to keep his boys busy while he posted up the register and balanced the school fees. He gave them a series of short written exercises, each of which involved the searching of the map and the recording of the result. He did not regard it as a serious lesson in geography, and his conscience was not very comfortable about it. When, however, he tested his boys at the end of the term, he found to his disgust that they knew virtually nothing of what he had laboriously and punctiliously taught them, but were thoroughly conversant with the facts which they had discovered for themselves. His ideal lesson was a dismal failure: his makeshift lesson was a brilliant success.<sup>3</sup> If one is humble enough to accept the result it may be a good thing to try this suggestion on your class.

The class as the unit of teaching finds it increasingly difficult to ignore the many newcomers that would oust it from its pride of place in the school. There is little doubt that the most vital movement in education today is the movement toward individual work. Class-teaching is looked upon as a garment made to fit everybody which really fits nobody. The teacher now realizes that he cannot educate a crowd as a crowd, and that the success of his teaching depends on the extent to which he can meet the needs of each particular pupil. The knell of class-teaching has been run, and there is quite a demand for the honor. The weight of evidence points to Madame Montessori as the one who tolled the bell. With the honor goes the reproach of a somewhat unseemly haste. Class-teaching is not dead, and will never die, as long as there are intelligent teachers who can use this instrument that has given yeoman service in the cause of education. It can and ought to be modified and adjusted, but not discarded. The Montessori movement has had fruitful results in the infant grades. Dr. Montessori overestimated the value of her apparatus. Her followers, however, instead of adopting the system, adapted the system. The spirit was quickly absorbed, and from it flowed many currents that affected the accustomed course of education. The teacher aims at rendering himself progressively

<sup>3</sup> Ballard: "The Changing School," p. 187.

unnecessary. His task is not lighter but different. The new rôle makes greater demands on his resources and methods than the older methods. He must be prepared to look far ahead, to anticipate, to plan, to systematize, to record, and to test with some approach to scientific precision.

The Montessori faith is that a child wants to do something. It does not matter how idle he may seem to be, he will and must do something if we have patience to wait. The pens that imprisoned the children of the Infant School are in dishonor, and no school can afford to continue that régime. Today there is an air of tranquillity and contentment, a subdued and orderly bustle, everywhere, as of purposeful activity. The "active discipline" of Montessori has won its way into the school. The mailed-fist method of the past bred rebellion and revolt. Today rebellion is impossible, because the motives for rebellion have disappeared. Whenever the older methods prevail, discipline will mean what it meant to our predecessors—keeping order in class. And when it means that it leads to a divorce of discipline from instruction, which has baleful effects on both. "The truth is," writes Ballard, "that discipline cannot be severed from activity."<sup>4</sup>

#### *The Project Method*

The slogan craze has invaded the severe pages of educational literature, and the new methods are shouting through the open doors of schools, "A task, a plan, and freedom," as their slogan. The Project Method proposes a task, offers a plan, and recommends freedom. McMurry defines the project-principle:

The word "*project*" denotes something objective and concrete. But back of this, its real meaning lies in an idea, in something thought out and clearly conceived, first as a mental product, later to be worked over and transformed into a concrete reality. The synonyms for the word *project* are *scheme*, *plan*, *design*. In this sense the project is first of all a clear, clean-cut, intellectual grasp of a whole complex situation. It corresponds to the well-worked-out design of the architect, which expresses the plan of a great building. In the idea of the project lies also the impulse to realize it, to carry out the purpose clearly conceived—for example, the sinking of a shaft for the purpose of exploiting a coal bed. This demand for clear thinking as a base for later action, leading on naturally to a complete accomplishment, makes the project

<sup>4</sup> "The Changing School," p. 93.

an ideal basis for teaching and for lesson planning. The project sets up something clear and complete in thought, but lacking in fulfilment. It sets up the demand for full realization, and this is a dynamic quality which energizes effort in the right direction.<sup>5</sup>

The philosophy of the project-principle is motivated work. It introduces the idea of purpose into school work. It is a way of giving point to school studies. It recognizes the value of the purposive element within the class room. Its dogma is that pupils should have a clear idea of why they do certain things in school. There is, no doubt, still a place for certain "drills" in the more mechanical parts of the instrumental subjects, but even those drills have their purpose explained to the pupils. It makes a plain statement of a definite end to be attained, leaving to the pupils the discovery of means to attain it. The project approaches the child from within, through a felt need, a personal problem, which means that we make the child interested rather than make the lesson interesting. The child is more than the subject matter, and in a struggle between the pupil and the subject for the teacher's interest and sympathy it is the pupil who wins. It lays the old ways to teaching under tribute, and it adds a fresh outlook to the combination. "A task, a plan, and freedom" is its slogan. It is no longer a theory; it is now a recognized practice in the schools.

#### *Has It Results to Show?*

The project-principle has established itself in the exclusive society of educational practice. The conservative element of that group cannot shrug its shoulders and condemn this idea as a piece of pedagogical nonsense. Judged by its fruits, the idea has won out. The miracle of making it possible for private study to take place in the infant school, of making it possible for a number of little children to work independently in the same room at the same time, and this without any driving power beyond the impelling force that comes from the work itself—that miracle has happened under Montessori intercession. And what are the acknowledged results of the project-principle? Projects have engendered enthusiasm in the classroom. Children listen to the slogan—"A task, a plan, and freedom"—and follow its call in

<sup>5</sup> McMurry, C. A.: "Teaching by Projects." Macmillan Co., N. Y., 1922, p. 13.

eager delight. Ballard helps us to see the value of that enthusiasm:

Whenever the teacher and his class together take up some worthy project and pursue it with zest, whether it be the production of a play, or the issue of a class magazine, or the formation of a class library, or the fixing up of wireless apparatus, or anything else, they are by so doing steadily raising the tone of the class and improving its moral fiber. Even to have failed together is not a dead loss—so long as it is a noble failure. To have embarked in common, like Ulysses and his crew, on some brave adventure, to have toiled and wrought and thought together, to have ever with a frolic welcome taken the sunshine and the thunder—to have done all this is not only to have endeared the captain to his crew, but to have given the crew a taste of the true authentic discipline, the discipline of life.\*

Projects are a preparation for life, where our most valuable information and training come from working out projects that are really worth while. If this works well in life, then why not in school? At present there is not a sufficiently serviceable bridge between the school world and the outside world. A project is a task that the child faces, it is a living aim; a problem may be merely academic, intellectual rather than practical, and perhaps something which the children had never propounded.

There are difficulties, however, in taking the ordinary school subjects in the stride of problem solving. The dominance of public examinations is a serious obstacle to the secondary school. At the lower levels there does not exist the same difficulty. The patience of what Adams calls the "tidy-minded teacher" will be sorely tried by the haphazard method of learning that goes with the project-principle. The "tidy-minded teacher" prepares systematically and plans his lessons so that nothing may be passed over. To depend upon a subject being taught *en passant* while working out a series of problems seems a tempting of providence in the way of leaving gaps in the pupil's knowledge. Teaching as you go, at random, leaves many things untaught. Those gaps, even though they may be filled at a later stage, leave the "tidy-minded teacher" impatient and irritable. The projectors soothe such doubters by emphasizing the fact that the curriculum exists for the child, not the child for the curriculum. And they go further and say that, if parts of a subject are

\* "The Changing School," p. 98.

omitted in the teaching *en passant* of the project-method, the fact that they are discarded proves that they are not of much value. They point out how valueless unapplied knowledge: they call it "abortive." Adams comments on this defense:

The characteristic of the Project-Method is that it gives life to all the knowledge that it calls forth. Following this method the teacher does not first impart knowledge and then seek some way of making it useful; he begins with the use and searches for the knowledge.<sup>7</sup>

It is feared also that projects disrupt the order of the school. What will become of discipline if "a task, a plan and freedom" becomes the law of the classroom? The answer to this charge remains ineffective until one observes the project at work in a school. I have worked out some and observed many, and the fear of too much freedom worries me no longer. The project calls for individual work and cooperative work; the child must do individual tasks while working side by side with his fellows; and he must do team work, hunting in packs like boy scouts. He does individual tasks but not solitary ones; he works for a group and with a group but is not carried by the group. I do not accept the long list of "big projects" that McMurtry outlines in "Teaching by Projects." Many of the "big units of study" recommended by him are no longer projects in the living present. They are "mummified projects."

### *The Method in Action*

The project-principle has left the misty heights of theory and come down into the classroom to be tried and tested in the crucible of practice under the white heat of teaching. It may now be examined in detail as a part of educational practice that has passed through its probationary period. One need not accept it, but one cannot banish it without a hearing as another theoretical fad. The experimental stage has passed, and it has now been accepted as workable; Collings shows in "An Experiment With a Project Curriculum"<sup>8</sup> how successful an experiment carried on for three years with a one-room rural school in Missouri was in developing community enterprise, in creating civic habits and skill, and in securing a balanced fund of information to the student body. McMurtry

<sup>7</sup> John Adams: "Modern Developments in Educational Practice," p. 241.

<sup>8</sup> Macmillan, New York, 1923.



proves in "Teaching by Projects"<sup>9</sup> that projects may be made a basis of purposeful study throughout the school. Dr. J. A. Stevenson, in "The Project Method of Teaching," shows how the method can be actually applied to the different subjects forming a part of our present curriculum. When a teacher sees how a dozen real academic subjects can be treated on the new plan, he is willing to look seriously into the matter. Dr. Stevenson develops real projects that are brought to completion. I have observed the curriculum taught through projects at Lincoln School, the experimental school of Teachers College, Columbia University, New York; and again at Winnetka, the much discussed experimental center near Chicago. The grip the method has taken of the imagination of the American public may be estimated by the fact that there exists now a *School Project Series*, under the editorship of Dean Russel of Iowa. Three volumes are already published:

1. A Project curriculum: dealing with the project as a means of organizing the Curriculum of the Elementary School.
2. Projects in the Primary Grades.
3. The Redirection of High School Instruction.

#### *Teaching Religion by Projects*

In my book, "Some Methods of Teaching Religion,"<sup>10</sup> I devote the second part to the application of the Project Principle in teaching religion. In my treatment of the Shields Method I outlined three projects that I observed at work, viz., the Manger Project, an Education Project (pp. 185-186). I endeavor to show that we can get children's minds thinking on religion if we accept the slogan—"A task, a plan, and freedom"—and translate it into practice through the project-principle. I claim that this method was used by Our Lord Himself, that it is used by the Church, and that the findings of modern psychology confirm it (cf. pp. 194-197). Analyzing Christian Doctrine into three constituent parts, I detail projects to suit the various grades in Doctrine, Sacred Scripture and Liturgy, especially the Mass. Those projects can be bettered, I am only pointing out the way (pp. 202-265).

In non-Catholic centers of religious teaching the method has borne fruit and stood the test of experience. One worker in the field of religious education claims several years of success with

<sup>9</sup> Macmillan, New York, 1924.

<sup>10</sup> Burns, Oates & Washbourne, Ltd., London, 1928.



the principle. In "The Project Principle in Religious Education" we find the detailed plans of three projects that have been successfully worked by the author (cf. pp. 85-98); 100 suggested projects, some of which have been worked by him (cf. pp. 69-76); and descriptions of actual project teaching in "Church School Projects" and "Young People's Projects" (all by E. L. Shaver, the University of Chicago Press, Chicago).

I add the following letter as the first fruits of my advocacy of the project-principle in the teaching of religion:

MELBOURNE, VICTORIA,  
Dec. 16, 1928.

DEAR REVEREND FATHER:

I am sending you the packet of photographs I mentioned in my last letter of our Annual Christmas Nativity Play Project. I took these photographs on our last two occasions of performance. We played it for our mothers and fathers again yesterday, improving our scenery on the stage and our lighting considerably, with the help of the Parish Catholic Young Men's Society.

This is a little sketch of the project. All during the year we dramatize scenes from our Lord's Infancy and Childhood. During the last term we dramatize only the Annunciation and Nativity Scenes, and every child in my room (44) takes the parts on different days; meanwhile I am picking out the most reverent and suitable children, receiving some delightful surprises quite often. We find this keeps every child's attention riveted on each scene—all are eager to perform and watch with keen interest in order to know what to do when their turn comes. We mimic the play, singing suitable carols and hymns all the while. We use only the best old melodies and the finest of the old carols—English, French, German, etc.—adding to or improving our repertoire each year. We study pictures (a very large collection—colored and large, too). Old masters, if suitable, to find out positions, costumes, properties required, etc., and above all the necessary reverent spirit—"Our Lady looking at St. Gabriel and listening," "everyone looking at our little Lord in this picture," and so on.

During the last six weeks we take one scene each week in detail. I tell its associated story in much homely detail (rejoicing that there is no one in the room to hear my vernacular translation to the under six-year-old mind) and any other good stories and legends correlating with its spirit (by the way, I am all for spiritual rather than material correlations—young children don't correlate naturally).

At our handwork periods we paint our box manger, and a child with a grocer father arrives in his cart with a sack of straw. We cut wing feathers out of white wall paper, paint them on the back with softly blended (rose and white, purple and white) Carter's Show Card paint in

lovely tones from deep purple to mauve and soft rose to deep red for St. Gabriel—other angels white; these are then pasted on a wing-shaped piece of cardboard. The angels' starry crowns and the kings' crowns are cut out of thin cardboard and painted by the children with gold paint; the gold box (a tea caddy) and the incense jar (a honey pot) they also paint gold.

They model in clay and paint and shellac the fruit for the shepherd's gift. In the shepherd scene each shepherd gives—one his crook, one a basket of fruit, and one his pet lamb, laying it in the manger with a tender good-bye kiss, always a touching moment. These are all only four and five-year-old children, and I can imagine that with older children this would be a still more delightful project for all concerned.

Our costumes for the play (material in beautiful tones of colour) cost £2 odd, and have lasted for four years. We have never charged for admission, but next year we may do so on a separate occasion in order to get money for new costumes.

All this week I have been re-reading your book—in trams and trains and at odd moments whenever I could. You see, it is this way. When I returned here after my conversion and found myself educationally in thought a fish out of water in my Catholic surroundings I found myself face to face with a big problem: "Are all these educational ideas I have then *non-Catholic*; must I give them up and adopt those I see around me—unattractive and backward as they are?" Alone in Australia you say to me, "Keep them." Some day I will tell you all the joyous permissions you have given me in this new book—permissions that make my heart sing and that make me at last at home, an educationalist and a Catholic in the country.

Dear Father, I wish you a very holy and a very happy Christmas.

Yours very sincerely in Christ,

I. M. F.

Perth, Australia.

JOHN T. McMAHON.

## EDUCATIONAL NOTES

### TWENTY-SIXTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION

The twenty-sixth annual meeting of the National Catholic Educational Association will be held in Toledo, Ohio, Monday to Thursday, June 24-27, 1929. His Lordship, the Right Reverend Samuel A. Stritch, D.D., Bishop of Toledo, has extended a cordial welcome to his see city, and the arrangements in progress ensure a very successful meeting.

The meeting will open with Pontifical Mass on Tuesday at 9:00 a.m., in the Cathedral of St. Francis de Sales, Cherry and Superior Streets, celebrated by Rt. Rev. Thomas J. Shahan, D.D.

Rt. Rev. Samuel A. Stritch, D.D., Bishop of Toledo, will preach the sermon on this occasion.

The Commodore Perry Hotel, Jefferson and Superior Streets, will be the official headquarters of the Association during the meeting. It is desirable that those who expect to attend the meeting and wish hotel reservations should make application as early as may be convenient.

Sisters from outside the diocese desiring to make reservations for places to stay during the meeting may communicate with Miss Minnie Byrne, Catholic Community House, 618 Cherry Street, Toledo, Ohio.

The general meetings and sessions of the various departments and sections will be held in the rooms of Central Catholic High School, corner Cherry and Mettler Streets, in the Auditorium of St. Anthony's Orphanage, 2327 Cherry Street, and in the Toledo Club, corner of Madison Avenue and 14th Street.

### CATHOLIC ACTION IN PHILIPPINES

Vigorous efforts are being made to organize the Catholic students of the Philippines for Catholic action. Working under the guidance of Archbishop O'Doherty of Manila, the Rev. James M. Drought of the Maryknoll Fathers has taken a prominent part in the movement.

### STUDENTS' CONVENTIONS

The National Students' Spiritual Leadership Convention, under the auspices of The Sodality of Our Lady for Men Students in

Catholic Universities, Colleges and High Schools, will be held at Loyola University, Chicago, Illinois, June 16, 17 and 18.

The Convention of the Catholic Students' Mission Crusade will hold its sessions at the Catholic University, Washington, D. C., June 20, 21 and 22.

#### ROMAN COLLEGE FOR HOLLAND CATHOLICS

The Holland Catholics are about to see the realization of a project they have cherished for years—the possession of a national college of their own in the Eternal City.

It has just been announced that the procurator of the Holland Episcopate in Rome has bought appropriate grounds for the erection of the college next to the archaeological zone, between Santa Balbina and San Saba.

#### BENEDICTINES WILL DIRECT ST. EMMA'S NEGRO INSTITUTE

In order to insure the permanence and future stability of the institution, the board of trustees of the St. Emma Industrial and Agricultural Institute, conducted at Rock Castle, Va., for colored boys, has decided to entrust the direction of the establishment to the Order of St. Benedict beginning July 1 next.

St. Emma's was founded in 1895 and for twenty-nine years was operated under the direction of the Christian Brothers. Since 1925 the school has been directed by Anthony J. Barrett, a distinguished Catholic layman of Washington, D. C. The Institute owns 1,700 acres of land, on which are located fifty-two buildings. One hundred and fifty students are at present enrolled at the Institute, coming from more than twenty-five states, including Florida, Texas and California.

#### \$1,500,000 COLLEGE CORNERSTONE LAID BY BISHOP CANTWELL

Memories of early days, when the first missions were built in Southern California, were recalled by Rt. Rev. John J. Cantwell, Bishop of Los Angeles-San Diego, as he addressed several thousand persons assembled to witness the laying of the cornerstone of the new \$1,500,000 Immaculate Heart College, in his diocese on April 14.

In his address Bishop Cantwell criticized California as the only state in the Union which carries a tax on educational institutions.

Other speakers were Dr. E. C. Moore, president of the Uni-

versity of California, at Los Angeles, and Federal Judge Henning. The first unit of the new building will be completed this month.

#### LATIN AMERICA AND THE UNITED STATES

The Report on "Latin America and the United States" has just been issued by the Catholic Association for International Peace. The report is very interesting and colorful and gives a refreshing viewpoint of the social, economic and cultural relations between the two Americas. The pamphlet is supplemented with several valuable appendices, one of which is an up-to-date and accessible bibliography and the other a practical study club outline for study groups and colleges.

#### NEW ADDITIONS TO CATHOLIC UNIVERSITY

The new St. Joseph's Seminary of the Josephite Fathers, which is to be affiliated with the Catholic University of America, will be opened on a site near the University campus this October.

When the new St. Joseph's Seminary is ready, the mother-house and novitiate of the Josephite Fathers will be moved to Washington from Baltimore. The Society of Catholic Medical Missionaries, founded three and a half years ago with the approval of the Most Rev. Michael J. Curley, Archbishop of Baltimore, has just acquired and occupied a house surrounded by  $6\frac{1}{4}$  acres of land near the Catholic University of America which is to be its permanent home. The Society, heretofore, occupied quarters in another part of the Brookland section.

#### SECRETARY WILBUR OPPOSES NEW DEPARTMENT

In an address given in Washington, May 3, at the annual meeting of the American Council on Education, Secretary of the Interior Ray Lyman Wilbur said that a Department of Education is not needed. All that is needed is "an adequate position for education within a department and with sufficient financial support for its research, survey, and other work."

The National Government, said Secretary Wilbur, should not supply money and use its power to mold and standardize education, for this would be most damaging to local and state governments' initiative, and self-respect. Rather, it should assist education by developing methods and ideals and by giving information about educational methods used in different parts of the country and in other countries. In this way it can best serve and advance the cause of education.

## REVIEWS AND NOTICES

**The Cosmopolitan Evening School**, by John F. Friese. New York and London: The Century Company, 1929. Pp. xvi+388. Price \$3.00.

The rise of the movement for adult education has served to increase interest in one of its principal agencies—the evening school. This means of instruction has had a long and interesting history. Night schools, as they were once called, constituted the first efforts in formal adult education. For a long time, however, these schools were given little attention. They were conducted only for a few months each winter and were of service merely to a small percentage of adults in a community. It is really only in the past fifteen years that evening schools have become an important factor in education. The following are typical examples of the progress that has been made in evening school work.

The Annual Report of the Superintendent of Public Schools for the City of Cleveland, dated 1858-59, contained the information that “three hundred and ninety-seven pupils were enrolled in night schools” and that the studies included “reading, spelling, writing, geography, arithmetic, and grammar.” The average age of those enrolled was twenty-five, though “some of the pupils were thirty and a few over forty.” Over ten thousand students are now enrolled in the evening schools of Cleveland, and the curriculum includes fifty-one academic and vocational subjects.

The Board of Education of Chicago is expending \$675,000 yearly to cover the cost of the necessary educational supplies, the operation of twenty-five buildings used for evening schools, and the salaries of 1,065 teachers and principals engaged in this special work. Pupils in adult classes (exclusive of full-time or day-school students) number 108,000 in weekly membership.

The early night schools were conducted under the most unfavorable conditions. Poorly lighted classrooms, seats intended only for children, and teachers untrained in dealing with adults were among the obstacles that discouraged all except the most ambitious students. Moreover, the subjects and manner of instruction were identical with those of day schools. No attempt was made to develop courses or methods that would be suitable to adults. The modern evening schools, however, are entirely



different. They are now thoroughly organized, administered and supervised. They are no longer looked upon merely as schools for the foreign born and illiterates. Pupils who find it necessary to leave day school for economic reasons may now plan on continuing their education by attending evening schools.

The Knights of Columbus made a valuable contribution to the new type of evening courses when they conducted a chain of 150 evening schools for the benefit of World War veterans. These schools were organized in the leading cities of the country during the years 1919 to 1925. In this period instruction was given to 389,297 war veterans. Trained teachers were employed, and adequate equipment was provided in comfortable classrooms and shops. No expense was spared in giving instruction that would increase the earning power of the students.

Rev. Joseph B. Glenn, S.S.J., of Richmond, Va., has had notable success in the evening school work of the Van De Vyver Institute. The departments of this evening school include high school, elementary school, auto mechanics, tailoring, dressmaking, millinery, vocal music, band music, nursing, photography, barbering and beauty culture, baking and pastry making, business, printing and embalming. Many other examples could be cited to show the interest that Catholic educators have taken in evening schools for adults.

Despite the progress that has been made in evening school work, the literature that has appeared on the subject is very meager. For this reason the recent book, "The Cosmopolitan Evening School," by John F. Friese of the University of Wisconsin, should be welcomed by all who are interested in adult education.

This book is the result of the author's experience as Director of Evening Schools of St. Cloud, Minn. The first chapters contain practical suggestions on planning an evening school, advertising, and registration of students. The author then proceeds to consider the many complex problems connected with the management of an evening school such as the physical school facilities, curriculum, courses of study, methods of instruction and teacher training. It is pointed out that evening school classes need not of necessity be conducted in school buildings. Some trade and industrial, home-making, and Americanization classes may well be held where the best possible facilities are available.

The author advocates short-unit courses in elementary, high school and vocational subjects. That interest and effort are maintained better in short-unit courses is evidenced by the satisfactory attendance records which such classes ordinarily show. From five to nine weeks has been found to be the most desirable length of time for classes.

In the discussion on methods the author shows that instruction must be intensive and to the point, must provide for the individual differences of students, must encourage student activity, and must be presented in a cooperative spirit. Some classes can be taught effectively only by day school teachers. Other classes frequently find their best teachers in the occupational field. It is necessary, however, that all teachers be trained in evening school methods. Teachers' meetings, supervision and summer schools are named as sources of this training.

The book also contains useful information on keeping records and making reports. These subjects are illustrated with complete sets of administrative forms used in evening school systems in cities of various sizes.

JAMES E. CUMMINGS.

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**My Mass Book**, by the Sisters, Servants of the Immaculate Heart of Mary. Macmillan Company, 1929. Pp. 79. Price, 88 cents.

We might call this book the modern child's prayer book, because it draws so plentifully from the Liturgy which is forever up-to-date. It gives the prayers of the Roman Missal in a paraphrase which is almost a literal translation, but at the same time within the vocabulary possibilities of the primary graders. The Missal has been called "God's Wonder Book," but because of its style and content it must remain an object towards which the younger generation grow. The purpose of this book is to make such growth intelligent.

A series of pictures which are liturgically correct depicts the action of the priest, and the corresponding prayer is given beneath. The book is printed after the manner of a reader and is adorned with many examples of Christian art besides those illustrating the Mass.

So successful is the author in the Mass prayers that we regret that she did not attempt the same with the Communion and Con-

fession prayers. With these the old order prevails, and the collection, while devotional, lacks the unction which would come from the liturgical piety. Could not the three prayers of the priest before his Communion be adapted to as many or more prayers for the children? Could not the Breviary and the "Orationes diversae" of the Missal offer some material for confession prayers?

The book gives evidence of much thought and care. It will be by practical "mustard seeds" like this that the Liturgical Spirit will grow in the hearts of God's children.

DANIEL M. DOUGHERTY.

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**God and Creation**, by Thomas B. Chetwood, S.J., New York: Benziger Brothers, 1928. Pp. 291. Price, \$3.00 net.

This is the second volume of the Truth of Christianity Series which was begun by the late Father Francis Doyle, S.J. It is a worthy companion to *The Defense of the Catholic Church*. Father Chetwood takes the theological tracts, *De Fide*, *De Deo Creante et Elevante* and *De Novissimis*, and translates them into smoothly flowing English, not an easy task when one considers the profound nature of the mysteries discussed and the difficulty of rendering into the vernacular the technical terminology of the schools.

The treatment is, of course, almost wholly dogmatic as befits the subject; and it is needless to remark that it is thoroughly orthodox. The student who has had a year's instruction with this text as a basis should certainly be able to "give a reason for the faith that is in him." And this is one thing the graduate of a Catholic college should be able to do. It is only too often we meet with such graduates who are scarcely better qualified to answer questions concerning the teachings of the Church than are those who have never gone beyond the penny catechism.

The book is nicely gotten up. The chapters are short and there are marginal paragraph summaries which are very useful aids to study. There are, however, in the opinion of the reviewer, two serious defects. The first is the lack of a bibliography or, rather, of bibliographies. The course in Religion should not differ from college courses in other subjects, all of which require more or less outside reading. The teacher can, of course, prepare a bib-

liography for a class, but better results are secured when the text provides some suggestions in this matter. The best plan is to have a short list of well-selected references at the end of each chapter. These references should not consist merely of titles of books but should give chapter and page.

The second defect is in the character of the questions given at the end of the chapters. As they stand they are nothing more than memory questions which may be answered by reference to the text. If any questions are to be provided as an aid to the teacher, they should be of such a character as to make the students think; they should be thought-provoking.

EDWARD B. JORDAN.

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**A Dictionary of the Psalter**, by Dom Matthew Britt, O.S.B., New York: Benziger Brothers, 1928. Pp. xxxvi+299.

The present volume is really more than its name would signify. It contains an "Introduction" of twenty-two pages which treat of the "English Catholic Versions of the Psalter," "Latin Versions of the Psalter," and "The Latinity of the Vulgate Psalter." Before passing any criticism on any phase of this work, the reader must bear in mind its purpose as described by the author (page xi): "The work is not intended for the specialist, but it is designed as a practical aid for those who recite the Divine Office, or rather for those who are preparing to do so. It may also be found helpful to the student of ecclesiastical Latin as well as to the ever-increasing number of Sisters who chant the Office in choir." Since it is not intended as a work for the specialist, we do not find what the specialist especially values—a complete or even a carefully selected bibliography. Father Britt does, however, in passing mention a number of books which he found useful, and here we are indeed surprised to find no mention of Rev. J. J. Jepson's "The Latinity of the Vulgate Psalter" (Washington, 1915), although mention is made of an older and less pertinent work—Dr. Kaulen's *Handbuch der Vulgat* (so Dom Britt, but better: *Sprachliches Handbuch zur biblischen Vulgata* Freiburg, 1904). In speaking of the Latin dictionaries most frequently consulted, I am quite amazed at Dom Britt's failure to mention the "Thesaurus Linguae Latinae," that monumental work already well advanced but still in the process of completion.

The dictionary proper is not exactly what one would expect of a dictionary. The author himself says regarding this: "The manuscript of the Dictionary was originally prepared in 1913 as a vocabulary for use in the local novitiate. At that time it was the editor's plan to restrict the definitions as far as possible to those found in approved translations of the Vulgate Psalter. But since 1913 the manuscript has been rewritten several times, and in each instance the scope and plan of the work has been somewhat enlarged. As it now stands, the definitions are still to a great extent based on seven English Catholic versions of the psalms, five of the Vulgate text and two of the Hebrew. Extensive use has also been made of many commentaries, Latin, English, and German, and of five non-Catholic translations of the Hebrew text. Considerable use has also been made of several Bible Dictionaries, especially those of Vigouroux, Smith and Fallows." This work might well have been called a dictionary and commentary.

A specialist might find fault with several things, for example Dom Britt's use of the term "Itala" on page xvii; but considering the work as a whole with its chief purpose of aiding the average reader of the Divine Office, I would consider it as very helpful and destined to wide usage.

ROY J. DEFERRARI.

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**"My Mass,"** by Abbe Charles Grimaud; translated by Rt. Rev. Msgr. James F. Newcomb, P.A., J.C.D. New York: Benziger Brothers, 1928. Pp. 236. Price \$2.00.

When a certain American prelate termed the Mass "the High School of Jesus Christ," he but enunciated again the long cherished fact that the liturgy is the people's theology, couched in the language not of science but of art, and that the Eucharistic Sacrifice, wherein are exemplified with consummate skill the soundest of pedagogical principles, is in its simplest analysis theology dramatised, dogma popularized, worship made sublime. "Lex orandi, lex credendi."

No wonder, then, that the quest of liturgical riches should result in the rediscovery of long neglected eternal verities. "It is by way of the Liturgy," writes Abbe Grimaud, "that the Mystic, after a period of forgetfulness, has been brought back to the true concept of his rôle as member of the Mystical Body." And

what wondrous vistas that concept reveals—what an accumulation of marvels—the union of Christ and His Church, the oneness of the Chief and His followers, the incorporation of head and members, of vine and branch, so incomparable, so intimate, so complete, that the Mass becomes *my* Mass! Joined to Christ, the divine Vine, by the sap drawn from the Holy Trinity, the grace that unites, vivifies and transforms, the faithful soul is no longer a mere spectator but an actual co-sacrificer and co-sacrificed. Lovers of the liturgy are deeply indebted to the Abbe Grimaud for his exceptional work purposed “to show the faithful . . . the prodigious and too often unknown part they take, in union with the celebrant, in the Sacrifice.” The masterly blending of so exalted a concept and so infinite a worship sounds the death-knell of erroneous and misguided piety and the clarion-call to a sounder and fuller life of the spirit. For the ever-vexing problems of the Mass-misser, the languid and prayerless attendant, the exaggerated Eucharistic devotion that stresses the Tabernacle and not the Altar, the Presence and not the Sacrifice, no healthier corrective nor more effective remedy can be prescribed than an intelligent and practical comprehension of the doctrine of the Mystical Body. That its very sublimity constitutes no barrier to its popular presentation, as the Abbe takes especial care to demonstrate, makes *My Mass* doubly indispensable to priest and teacher. Painstaking application of the principle of adaptation can insure, even to the child, the concept of life lived in adherence and adhesion to Christ, and the necessity of maintaining such union perpetually.

With the Archbishop of Baltimore, “we are exceedingly grateful to Monsignor Newcomb for his excellent translation of ‘*Ma Messe*.’” It is a precious contribution to our liturgical renaissance.

HENRY J. GEBHARD.

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**Old World Foundations of the United States**, by William H. J. Kennedy, Ph.D., and Sister Mary Joseph, Ph.D. New York: Benziger Brothers, 1927. Pp. 352.

This little volume offers an interesting, well written, and full introduction to American history for use in the primary grades of parochial schools. Well organized, it tells the essentials of the story of man from the dawn of history to the beginning of



American colonization through the early eastern civilizations, the Greek and Roman peoples, the rise of Christianity, the mediaeval nations, the crusades, the early explorations, and the Protestant Revolt. The idea of continuity is stressed. The contribution of the Church, the labors of missionaries, and the civilizing work of the monasteries are emphasized. It is strictly a Catholic manual, compiled from Catholic authors. The suggestions for study and keys to the pronunciation of difficult words at the end of each chapter should be useful for both teacher and pupil. Considerable attention has been paid to the format, maps, and the splendid illustrations. Indeed the cuts are so good, that the teacher should make use of them in specialized picture study.

The authors have compiled an accompanying teacher's manual with notes on the proper teaching of elementary history, readings for teachers and for pupils, and suggested topics for reports and map study. In the alphabetical list of references, one misses the names of certain American mediaeval scholars whose books should be known to the teacher as Haskins, Munroe, Newhall, and Krey. However, most of the books listed are valuable, even those which are rather popular in tone. One is pleased to see a note on the invaluable character of the Catholic Encyclopedia, which is used far too little in connection with the work of history in Catholic schools and colleges.

RICHARD J. PURCELL, Ph.D.

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**A Latin Grammar**, by Herbert Charles Elmer. New York: The Macmillan Company, 1928.

Is there need of another Latin grammar? This question is well answered by Professor Elmer in a pamphlet published by The Macmillan Company and so entitled: "Is There Need of Another Latin Grammar?" For a good understanding of the reason for the existence of this grammar, I would urge every Latin teacher to procure the pamphlet just mentioned.

Professor Elmer's work is another of the so-called concise Latin grammars which his former colleague, Professor Bennett, inaugurated many years ago. Professor Elmer's grammar, however, is distinctly original throughout, aiming always to simplify with intelligence, and unafraid to depart at any and all times from the traditional form and arrangements of Latin grammars

in general. Its spirit can be best illustrated by the following quotation from the Preface:

"One of our best grammars makes seven subdivisions of verbs that are used to introduce substantive clauses developed from the volitive. Each subdivision contains a list of verbs or phrases to be memorized and kept distinct from all the verbs in the other six subdivisions. The first subdivision has six English verbs and an *etc.*; the second, four English verbs and an *etc.*; the third, two English words and an *etc.*; the fourth, two English words and an *etc.*; the fifth, one English verb and an *etc.*; the sixth, five Latin expressions of various sorts; the seventh, three Latin phrases and two *etc.*'s. Nearly two pages of the grammar are devoted to this one topic. This is a heavy burden to put upon the student and one that is wholly unjustified. All the student needs here is a clear-cut statement of the one fundamental principle involved in all these subdivisions. And this principle can be made perfectly clear to anyone in a single short sentence without any subdivisions, without any verbs or phrases to be committed to memory, and without any *etc.*'s."

Professor Elmer has made many decided changes such as the one just described, in the presentation of his subject. At first glance I would say that he had simplified greatly the content of the ordinary school grammar of Latin, and I am inclined to believe that he has done so quite effectively from the pedagogical point of view. The actual success of his work, however, will be determined only by experience in the classroom.

ROY J. DEFERRARI.

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**First Book in Italian**, by Leonard Covello and Annita E. Giacobbe. New York: The Macmillan Company, 1928.

This book deserves a warm welcome of all those who have any interest in the Italian language. It meets a timely need of an Italian grammar arranged according to modern methods of teaching.

During the World War and after, the study of Italian in the United States was not extinguished but dwindled to very poor conditions owing to many events. And yet, the beauty and harmony of Dante's language which fascinated the geniuses of a Byron, a Longfellow, a Lowell, and a Norton, continued to appeal strongly to the American minds open to all kinds of beauty.

Now, with the establishment of the "Casa Italiana di Coltura"

in the Columbia University, and of many clubs and associations for the Italian culture, with the large American tourism to Italy and other new facts, the interest in the Italian things has been increased in this country and the study of Italian earnestly resumed. Hence necessity rises of fit grammars. But many of Italian grammars in this country are arranged according to the old, so-called "logical development of the subject." They are not suitable to pupils' minds, because they do not correspond to their natural trend and psychological needs.

In this "First Book in Italian" the authors have put carefully their long experience in teaching. Fully acquainted with the natural development of human mind and of modern conditions, they show the easiest and shortest way to learn Italian. In this new grammar they take, so to speak, beginners by hand and lead them gradually and practically to the knowledge of the language. Reading, Oral Exercise, Vocabulary, Grammatical Notes, Written Exercise, Pronunciation, is the orderly arrangement of each lesson. In the preface they say simply: "In preparing this book, the authors have not endeavored to write a complete Italian Grammar, but to present, in a simple way, its most elementary facts." Such end has been fully attained.

The book, enriched with many beautiful illustrations of Italian monuments and landscapes, has deserved a fine Foreword of Lawrence A. Wilkins, Director of Modern Languages in the High Schools of New York City, and of Mario E. Cosenza, President of Italian Teachers' Association. That is its best commendation.

FRANCESCO LUCIDI.

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#### Books Received

##### *Educational*

Brown, Maud A.: *Teaching Health in Fargo*. New York: The Commonwealth Fund, Division of Publications, 1929. Pp. xiv + 142. Price, \$1.50.

Prosser, C. A., Ph.D.; Allen, C. R., Ed.D.: *Have We Kept the Faith? America at the Crossroads in Education*. New York: The Century Company, 1929. Pp. xiii + 429. Price, \$2.75.

Superintendent of Education for Nova Scotia: *Annual Report for the Year ended July 31, 1928*. Halifax, N. S.: The King's Printer, 1929. Pp. 183.

*General*

Austin, F. Britten: *A Saga of the Sword*. New York: The Macmillan Company, 1929. Pp. 322. Price, \$2.50.

Austin, F. Britten: *A Saga of the Sea*. New York: The Macmillan Company, 1929. Pp. 287. Price, \$2.50.

Beard, Charles A.; Radin, George: *The Balkan Pivot: Yugoslavia. A Study in Government and Administration*. New York: The Macmillan Company, 1929. Pp. 1929. Price, \$2.50.

Strong, Sydney, Editor: *We Believe in Immortality*. New York: Coward-McCann, Inc., 1929. Pp. 193.

Stryker, Lloyd Paul: *Andrew Johnson. A Study in Courage*. New York: The Macmillan Company, 1929. Pp. xvi+881. Price, \$6.00.

Twain, Mark: *The Innocents Abroad*. The Modern Readers' Series. New York: The Macmillan Company, 1929. Pp. 537.

*Textbooks*

Avery, Royal A., Ph.D.: *Solid Geometry*. Boston: Allyn and Bacon, 1929. Pp. xix+186.

Ayer, Jean Y.; Baker, Franklin T.; Thorndike, Ashley H.: *Everyday Stories: Additional Second Reader, Everyday Classics*. New York: The Macmillan Company, 1929. Pp. vii+217.

Badanes, Julie E.; Badanes, Saul: *A Child's Number Primer: Parts One and Two*. New York: The Macmillan Company, 1929. Part One, pp. 63. Part Two, pp. 111.

Bonsels, Waldemar: *Die Biene Maja*; edited by Franz Schneider and Martha J. Boyd. Boston: D. C. Heath and Company, 1929. Pp. viii+280.

Center, Stella S.; Holmes, Ethel E.: *Elements of English*. Books One and Two. Boston: Allyn and Bacon, 1929. Book One, pp. xiv+362. Book Two, pp. xvii+432.

Crosby, Henry Lamar; Schaeffer, John Nevin: *An Introduction to Greek*. Boston: Allyn and Bacon, 1928. Pp. xxv+349+48.

Fletcher, Gustav L.; Smith, Herbert C.; Harrow, Benjamin: *Beginning Chemistry*. New York: American Book Company, 1929. Pp. viii+476.

Greer, Carlotta C.: *Foods and Home Making*. Boston: Allyn and Bacon, 1928. Pp. xvii+635. Price, \$1.80.

Hallock, Grace T.: *Around the World with Hob.* Chicago, Illinois: The Quaker Oats Company, School Health Service, 1929. Pp. 44.

Hough, Emerson: *North of 36*, edited by Olive Ely Hart. New York: D. Appleton and Company, 1929. Pp. xv+436.

Hughes, R. O.: *The Making of Our United States*. Boston: Allyn and Bacon, 1927. Pp. xviii+607+lx.

Lane, Henry Higgins, Ph.D.: *Animal Biology*. Philadelphia: P. Blakiston's Son & Co., 1929. Pp. xv+588. Price, \$3.50.

Lapolla, Garibaldi M.; Wright, Kenneth W.: *Better High School English Through Tests and Drills*. New York: Noble and Noble, 1929. Pp. xii+138. Price, 85 cents.

Magruder, Frank Abbot, Ph.D.: *American Government, a Consideration of the Problems of Democracy*; revised edition, 1929. Boston: Allyn and Bacon, 1929. Pp. xii+533+51. Price, \$1.80.

Magruder, Frank Abbott, Ph.D.: *National Government and International Relations*. Boston: Allyn and Bacon, 1929. Pp. xiv+595+36. Price \$1.80.

Moore, Frank Gardner; Barss, John Edmund: *Orations of Cicero, with a Selection from his Letters*, revised edition. Boston: Ginn and Company, 1929. Pp. xvi+532+118. Price, \$1.96.

Mottier, David Myers: *A College Textbook of Botany for First Year Students*. Philadelphia, Pa.: P. Blakiston's Sons & Co., 1929. Pp. xvii+516.

Nature Notebooks: *Animal Notebook, Bird Study Notebook, Fish Notebook, Flower Notebook, Insect Notebook, The Sky Book, Tree Notebook, 100 Bird Plates*. Ithaca, N. Y.: The Slingerland-Comstock Company.

Peers, F. Allison: *Spanish Free Composition*. Boston: D. C. Heath and Company, 1928. Pp. 116.

Pittaro, John M.; Green, Alexander: *Beginners' Spanish*. Boston: D. C. Heath and Company, 1929. Pp. xvi+491.

Sister Servants of the Immaculate Hearts of Mary: *My Mass Book*. New York: The Macmillan Company, 1929. Pp. 79. Price 88 cents.

Wanstall, H. J. B., M.A.: *French Free Composition*. Boston: D. C. Heath and Company. Pp. 114.

#### Pamphlets

Bureau of Education Publications: Bulletin, 1928, No. 26:

*Accredited Secondary Schools in the United States.* Bulletin, 1929, No. 5, Keesecker, Ward W.: *Digest of Legislation for Education of Crippled Children.* Bulletin, 1928, No. 23: *Record of Current Educational Publications, October-December, 1927, with Index for the Year 1927.* February, 1929: *Publications of the United States Bureau of Education of Special Interest to High-School Teachers.* Statistical Circular 11, January, 1929: *Per Capita Costs in Teacher-Training Institutions, 1927-28.*

The Carnegie Foundation for the Advancement of Teaching: *Annual Review of Legal Education in the United States and Canada for the year 1928.* New York, 522 Fifth Avenue.

The Henry C. Frick Educational Commission: *School Betterment Studies, Volume 1, Number 3, Youth and the True.* Pittsburgh, Pa.

Hennrich, Rev. Kilian J., O.M.Cap., M.A.: *Watchful Elders, a Word to Parents and Teachers about Educating Children to Purity.* Milwaukee: The Bruce Publishing Company, 1929. Pp. 60. Price, 40 cents.

Kaiser, Rev. Edwin G., C.P.P.S.: *Our Spiritual Service to the Sick and Dying.* New York: Benziger Brothers, 1929. Pp. 128. Price, 20 cents.

Kansas City School Service Bulletin: *Character Building, Principles and Suggested Procedures.* Kansas City, Mo.: Executive Department of the Public Schools of Kansas City, Mo.

Lynk, Frederick M., S.V.D.: *Theresa Neumann, the Passion Flower of Konnersreuth.* Techny, Illinois: The Mission Press. Price, 10 cents.

Paulist Pamphlets: O'Brien, Rev. John A., Ph.D.: *St. Joseph, The Saint of the Commonplace.* Woodlock, Rev. Francis, S.J.: *Lourdes and Modern Miracles.* New York: The Paulist Press.

The University of Kentucky: *Bulletin of Better School Service, Volume 1, Number 2;* Reeves, Floyd W., Russel, John Dale: *Some aspects of Current Efforts to Improve College Instruction.* Lexington, Ky.: The University.

University of the State of New York: *Bulletin, Number 917, February, 1929. Proceedings of the 64th Convocation of the University of the State of New York, October 18-19, 1928.* Albany, New York: The University of the State of New York Press.